A String of Pearls: OR, *The best things reserved till last:* Discovered in a *SERMON*

Preached in *London*, *June* 8. 1657.

AT

The Funeral of (that Triumphant Saint) Mris. *Mary Blake*, late Wife to (his Worthy Friend) Mr. *Nicholas Blake*, Merchant, with an Elegy on her Death.

By *Thomas Brooks* (her much endeared Friend, Spiritual Father, Pastor, and Brother, in the Fellowship of the Gospel, and) Preacher of the Word at *Margarets New-Fish-street*.

The Third Edition corrected.

The Righteous shall be had in everlasting remembrance, Psal. 112. 6.

Precious in the sight of the Lord is the Death of his Saints; Psal. 116. 15.

London, Printed by *R. I.* for *John Hancock*, at the first shop in Popes-head-Alley, neer the Exchange. 1661.

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TO HIS
Honoured, and worthily
esteemed Friends, Mr. *Nicho-*
las Blake, Merchant, (Hus-
band to the late Virtuous
Mris. *Mary Blake* deceased,)

And Mr. *Thomas Matthewes*
Merchant, and Mris. *Martha*
Matthewes his Wife (Parents
to the late deceased Gentle-
Woman) and to the rest of
his, and her Relations.

All Grace and Peace, all Consolation and Supportation from God the Father, through our Lord Jesus Christ.

Dear Friends,

THis little Peece had been sooner in your hands, but that my being in the Country, and some other important busi-

nesse that hath lyen hard upon my hands hath prevented it till now.

Many a man hath been drowned in his own teares. 2. Cor. 7. 10

I have read of a certain Painter, who being to expresse the sorrow of a weeping Father, and having spent his skill before in setting forth of the passions and affections of his children, hee thought it best to present him upon his Table to the beholders view, with his face covered, that so hee might have that grief to bee imagined by them, which hee found himself unable to set out to the full; I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, of such a Childe, of such a Sister, &c. and I could wish that this peece which is brought forth to satisfie your importunity, may not make the wound to bleed afresh; however if it doth, thank your selves, blame not mee.

I could heartily wish, that you, and all others concerned in this sad loss, were more taken up in minding the happy exchange that shee hath made, than with your present loss; shee hath exchanged Earth for Heaven, a Wildernesse for a Paradise, a Prison for a Palace, a house made

made with hands for one eternal in the Heavens; shee hath exchanged imperfection, for perfection, sighing, for singing, mourning, for rejoycing, prayers for praises, the society of sinfull mortals, for the company of God, Christ, Angels, and the spirits of just men made perfect, an imperfect transient injoyment of God, for a more clear, full, perfect, and permanent enjoyment of God; shee hath exchanged pain for ease, sicknesse, for health, a bed of weaknesse, for a bed of spices, a compleat blessednesse; shee hath exchanged her brasse for silver, her copper for gold, and her earthly contentments, for Heavenly enjoyments. 2 Cor. 5. 1, 2. Heb. 12. 22, 23, 24.

And as I desire that one of your eyes may be fixt upon her happinesse, so I desire that the other of your eyes may bee fixt upon Christs fulnes: though your brook bee dried up, yet Christ the fountain of Light, Life, Love Grace, Glory, Comfort, Joy, Goodnesse, Sweetnesse, and Satisfaction, is still at hand and alwaies full and flowing, yea, over-flowing: As the worth and value of many peeces of silver is centralled in one peece of gold, John 1. 16. Col. 1. 19 ch. 2, 3. *Omne bonum in summo bono.*

gold; so all the sweetnesse, all the goodnesse, all the excellencies that are in Husbands, Wives, Children, Friends, &c. are contracted in Christ; yea all the whole volume of perfections which is spread thorow Heaven and Earth, is epitomized in Christ: Ipse unus erit tibi omnia, quia in isto uno bono, bona sunt omnia, saith Augustin, one Christ will bee to thee instead of all things else; because in him are all good things to bee found.

Dear friends! what wisdome, what knowledge, what love, what tendernesse, what sweetnesse, what goodnesse did you observe and finde in this deceased and now-glorified Saint, that is not eminently, that is not perfectly to bee enjoyed in Christ? and if so, why do not you bear up sweetly and cheerfully, and let the world know, and let friends see, that though you have lost her corporally, yet you enjoy her spiritually in Jesus? The Apostle Paul was so much taken with Christ that he was ever in his thoughts, alwaies near his heart, and ever upon his tongue, hee names him sixteen or seventeen times in one Chapter, 1

Chrysostom.

Cor. 1. *Now Oh that your hearts and thoughts were thus busied about Christ, and taken up with Christ, and with those Treasures of Wisdome, Knowledge, Grace, Goodnesse, Sweetnesse, &c. that is in him, this would very much allay your grief and sorrow, and keep your hearts quiet and silent before the Lord; this would bee like that tree which made the bitter waters of* Marah *sweet.* Exod. 15. 23, 24, 25.

Plutarch *in the life of* Phocion; *tells us of a certain Gentlewoman of* Ionia, *who shewed the Wife of* Phocion *all the rich Jewels and precious stones shee had, shee answered her again; All my riches and Jewels is my Husband,* Phocion; *so should Christians say, Christ is our Riches; our Jewells, our Treasure, our Heaven, our Crown, our Glory, our All; He is all comforts to us, and all contents to us, and all delights to us, and all relations to us; Hee is Husband, Wife Childe, Father, Mother, Brother, Sister; hee is all these, yea hee is more then all these to us.* 2 Cor. 6. 10. Eph. 3. 8. Cant. 5. 10

I have read of one, who walking in the fields by himself, of a sudden fell into loud cries, and weeping, and being St. *Martin.*

asked

asked (by one that passed by, and overheard him) the cause of that his lamentation, I weep (saith he) to think that the Lord Jesus should do so much for us men, and yet not one man of a thousand so much as minds him, or thinks of him: but I hope better things of you, yea, I hope (and desire) that this present counsel will take hold of your hearts, and work as counsel works when it is set home by a hand of Heaven.

Again, Friends, It is your wisdome, and your glory, to minde more your present work, your present duty, than your losse, than your present calamity. Davids passion was got above his wisdome, his discretion, when he said, O my Son Absolom! my Son, my Son Absolom, would God I had dyed for thee, O Absolom! my Son, my Son. Your present work is not to cry, O my dear Wife! O my precious Childe! O my loving Sister! but O my Soul submit to God! Justifie God; lye down in the will of God, say Amen to Gods Amen: O my Soul think well of God, and speak well of God, and carry it well towards God, &c. This is your present

2 Sam. 18. 33.

present work, make it but your work, and then, though sorrow may abide for a night, yet joy will come in the morning. Psal. 30. 5.

Again, Observe how other Saints have carried it under such a dispensation as you are under, and do you likewise. To that purpose read and compare these Scriptures together, Gen. 23. 1, 2, 3, 4, 8. Ezek. 24. 16, 17, 18. 2 Sam. 12. 17, —— 22. Gen. 10. 1, 2, 3. 1 Sam. 3. 17, 18, 19. 2 Sam. 15. 25, 26, 27. Job 1. 13, — ult. It is a more excellent, a more blessed thing to bee good at imitating the pious examples of others, than to bee good at praising of them. Stories speak of some that could not sleep when they thought of the Trophies of other worthies that went before them; the best and highest examples shou'd bee very quickning and provoking. Pious examples usually are more awakening than precepts, and they are more convincing, and more incouraging, and the reason is, because wee see in them, that the exercise of the most difficult

Bonus Dux, bonus comes, (a good leader makes a good follower) was Carus the Emperours Motto. Præcepta docent, exempla movent, Precepts may instruct, but examples do perswade.

difficult points of godliness, is yet possible to Other Saints pious examples should have lookingglasses for us to dress our selves by, and happy are those that make such an improvement of them. O happy Husband! O happy Parents! O happy Brethren and Sisters! if you write after that blessed Copy; that this glorified Saint, Wife, Childe, Sister hath set before you; which that you may, I desire you seriously to dwell upon the following Narrative.

One hint more, and then I have done; Augustin in one of his Epistles, hath this relation, that the very same day wherein Jerome died, hee was in his study, and had got Pen, Ink, and Paper, to write something of the glory of Heaven to Jerome. Suddenly hee saw a light breaking into his Study, and a sweet smell that came unto him, and this voice hee thought hee heard; O Augustin! what dost thou? dost think to put the Sea into a little Vessel? when the Heavens shall cease from their continual motion, then shalt thou bee able to understand what the glory of Heaven is, and not before, except you come to feel it, as I now do.

A

A little before this glorified Saints translation from Earth to Heaven, I had thoughts and resolutions to write a Letter, about this blessed Peace which he was hastening, but was prevented; however in the following Sermon you will finde something of that glorious state glimpsed out unto you, which now he is in the possession of. Now dear friends, above all gettings, get an interest in that glory, then see it filled with, and keep up the sense of that interest in your own souls and consciences, and then you will be happy in life, and blessed in death, and assuredly together, and know for ever and for ever enjoy her in perfect happiness and blessedness, which that you may, is, and shall be the constant desires and earnest prayers of

Your Souls Servant
Thomas Brooks.

A String of Pearls:

OR,

The Best Things reserved till last.

BEfore I name my Text, give mee leave to speak a few words upon another Text, viz. The glorified Saint deceased, at whose Funeral wee are here met.

Isa. 8. 18. Shee was one of those dear spiritual children that the Lord had given mee; shee was a precious Seal of my Ministry, shee was my living Epistle, my walking Certificate, my Letter Testimonial. In life shee was my joy, and in the day of Christ shee will bee my Crown; as *Paul* speaks, 1 *Thes.* 2. 19, 20. *For what is our Hope, or Joy, or Crown of rejoycing*

2 Cor. 3. 1, 2.

Phil. 4. 1, 2.

cing? are not even yee in the presence of our Lord Jesus Christ at his coming? for yee are our glory, and joy. Her application of those words of the Apostle to mee (hath been often a very great refreshing and comfort to my soul) *For though yee have ten thousand instructors in Christ, yet have yee not many Fathers; for in Christ Jesus I have begotten you through the Gospel.* The work of grace upon her heart was clear, powerfull, and thorough, as all know that knew her inwardly. I should tire both my self, and you, and frustrate the end of your meeting, which is to hear a Sermon, should I give you an exact and particular account thereof: I shall therefore onely mention a few things among many for your imitation, satisfaction, and supportation, under this said dispensation.

1 Cor. 4. 15.

She was a knowing woman in the things of Christ, and her knowledge was inward, experimental, growing, humbling, transforming, and practical; shee knew Christ in

Prov. 3. 18.

the

the mystery, as well as in the History, in the spirit, as well as in the letter, feelingly, as well as notionally; shee did not onely eat of the tree of knowledge, but also tasted of the tree of life.

She was as sincere, and as plain hearted Christian (I think) as any lives out of Heaven, for plain heartedness, shee was a *Jacob*; for uprightness, shee was a *Job*; sincerity is the shine, the lustre, the beauty, the glory of all a Christians graces; and in this shee did excell. A sincere soul is like a Christal-glasse, with a light in the midst of it, which gives light every way, and such a one was shee. A sincere soul is like the Violets, which grows low, and hides itself, and its own sweetnesse, as much as may bee with its own leaves; and such a one was shee; she had, as many choice, visible characters of sincerity and uprightness upon her, as ever I read upon any Christian that I have had the happiness to bee acquainted with; but I must not dwell on these things, I shall only say shee was

1 Cor. 4. 15.

Sinceritas serenitatis mater, Sincerity is the mother of serenity.

Prov. 3. 18

was not like the Actor in the Comedy, who cryed with his mouth (O Heaven!) O Heaven! but pointed with his finger to the earth; such Professors there bee, but shee was none of them.

Shee was as rich in spiritual experiences as most that I have been acquainted with. Ah how often hath shee warmed, gladed, and quickened my spirit, by acquainting mee with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, and impressions; a sanctified heart is better than a silver tongue, and shee found it so. O the stories that shee was able to tell of the Love of God! the presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetnesse of the Word, the deceitfulnesse of Sin, and the devices and methods of Satan, &c. And though she made use of her experiences, as crutches to lean on, yet shee onely made use of the Promises as a foundation to build on. As the Star lead the wise men to Christ,

so her experiences lead her to a higher and a sweeter living upon Christ; her experiences were her sauce, but Christ was still her food.

Shee did drive a very (great) private Trade towards Heaven; shee was much in secret duties, in closet-communion with God, and this did very much inrich her, and advance her in spirituall experiences; when shee had once found the sweetnesse of enjoying Christ behinde the door. O how inflamedly, how abundantly was her soul carried forth, in secret duties! shee knew that *Peter* went up upon the house top to pray, and that Christ was oft alone. As secret meals make a fat body, so shee found secret duties made a fat Soul, and this made her much in that Work. It was a witty and divine speech of *Bernard*. That Christ the Soules Spouse is bashful, neither willingly cometh to his Bride, in the presence of a multitude; and is it not so with the Bride in her actings towards her Bridegroom Christ?

Cant. 2. 14
Mat. 6. 5, 6

Act. 10. 9.

Shee

Shee was many times in the School of temptation, which God made to her the School of instruction; the Lord did usually so help her to handle the shield of Faith, and the Sword of the Spirit (the Word of God) that shee commonly tryumph't over Satans temptations, and lead captivity captive; though that Arrow-Master Satan hath shot often at her, yet her bow still abode in strength, her hands and heart being made strong by the hands of the Mighty God of *Jacob*. *Augustin* gave thanks to God that his heart and the temptation did not meet together; and so hath shee many a time: shee was good at with-standing the beginnings of a temptation, knowing that after remedies often come too late. She was a Christian all over, she was a Christian in profession, and a Christian in practice; a Christian in lip, and a Christian in life; a Christian in word, and a Christian in work; a Christian in shew, and a Christian in power, and spirit; shee was not onely for the

2 Cor. 12. 7, 8, 9, 10. Ephes. 6. 16, 17. 2 Cor. 2. 14. Gen. 49. 23. 24.

1 Thes. 5. 23. Act 13. 22. Act. 24. 16 Luk. 1. 5, 6

general duties of Christianity, as hearing, praying, &c. but also for the relative duties of Religion: As to bee a good Wife, a good Mother, a good Childe, a good Sister, a good Mistress, &c. Most sincerity, and holy ingenuity shines in the relative duties of Religion, and in those shee was excellent; shee was also very conscientious, and constant, yea, abundant in the general duties of Religion, as hearing, praying, &c. shee did duties, but durst not (for a world) trust to her duties, but to her Jesus. As the Dove made use of her wings (to flye to the Ark) but trusted not in her wings, but in the Ark; in duty, shee had learned the holy Art of living above duty, in the businesse of acceptation with God, and justification before God, and reconciliation to God, and salvation by God; she knew no duty but Jesus; she was as happy in denying religious self, as she was resolute in denying of sinful self.

Duties trusted to will undo you, when trusted to, they prove but a smooth, a silken way to hell.

She was for patience and chearfulnesse under her long lingring weak-

weakneſſe, as exemplary as any that ever I was acquainted with, if at any time ſhee groaned, yet ſhee bleſſed God (as ſhee uſe to ſay) that ſhee did not grumble; Oh how quiet: how like a Lamb was ſhee under all her tryals! O how well would ſhee ſpeak of God! O how ſweetly did ſhee carry it towards God! O how much was ſhe taken up in juſtifying of God, throughout her pining, waſting ſickneſſes! James 1. 2, 3, 4. ch. 5. 10, 11.

Time and ſtrength would fail mee, ſhould I but tell you what I could, concerning her Faith, her love to God, to Chriſt, to his wayes, to his people, whether poor or rich, weak or ſtrong; And of her humility, lowlineſſe, meekneſſe, wherein ſhe hath left few fellows behinde her; ſhee was very high in ſpiritual worth, and as low in heart; ſhee was cloathed with humility, as with a Royal Robe, and with the Ornament of a meek and quiet ſpirit, which is in the ſight of God, of great price; but I muſt haſten to my Text, for I ſee time ſlides away. 1 Pet. 5. 1 Pet. 3.

If *Ezekiel* can commend *Daniel*, and match him with *Noah*, and *Job*, for his power in prayer; and *Peter*, highly praise *Paul*: And if the ancient Church had her (Diptychs or) publick Tables, wherein the persons most noted for piety were recorded; Nay, if *Plato* called *Aristotle* the intelligent Reader; And *Aristotle* set up an alter in honour of *Plato*: then I hope you will not impute it to mee as a transgression, that I have presented to you the shining vertues of this glorified Saint, for your imitation.

What eyes then read'st with, Reader,
(know I not,
Mine were not dry, when I this story
(wrot.

An

An ELEGIE

Upon the Death of the Virtuous His deare and never to bee forgotten Friend, Mrs. *Mary Blake*.

IF that affection could but make a Poet,
Could grief and sorrow help, I sure, I should do it;
Mary is dead, a woman whom truth and fame,
With virtue ever shall imbalm her name;
A *Mary* for Love, a *Mary* for Weeping,
A *Mary* for Choice, a *Mary* for Seeking,
With *Mary* shee had chosen the better part;
With *Mary* she did lay Christ next her heart.
Such were her parts, her Piety,
Her youth it was a full Maturity.
Grave, although young, who in her heart did prize,
Grace, Truth, and Christ, her onely Sacrifice;
Gracious, Religious, and sincere was shee,
Courteous, without all Court Hypocrisie.

Christ was her study, his glory was her aim,
It was her Heaven for to advance the same;
Within the holy Treasury of her minde,
Were the choice vertues of all women kinde;
A knowing Woman, and an humble too,
Which joy'd all Christians, who had with her to do.

A Praying Woman and beleeving too
Which did the praises of other Saints repew,
A holy Woman, and an harmelesse too,
In saying this, I give her but her due.
A lively Christian, and thriving in Grace,
Few towards Heaven did ever hold her pace.
The Word, and Wayes of God were her delight,
And in the same she had a great insight.
A fixed Woman, when others staggering were,
Which was the fruit of holy pains and care,
A tryed Christian, whose tryals were not small,
Yet faith and patience overcame them all,
She liv'd the Sermons which on Earth she heard
And now receives the Crown which was for her prepar'd;
A Woman whith had more then common worth;
I want a tongue, enough to set it forth.

Her latest precious breathings had respect,
To nothing more than divine Dialect;
Which she committed to her mourning friends,
In exhortations for their better ends.
Could prayers, tears, and sighs have kept her here
She had not dy'd, you need it not to fear;
She lives, though dead, in th' memory of those,
Who knew her life, and saw its holy close;
No golden letters half so long as wee,
Shall keep her precious worth in memory,
No costly Marble need on her be spent,
Her deathlesse worth is her own monument.
Now shall I let you know what you have lost,
She was a Temple of the Holy Ghost.
This wee'l apply, that though we lose her here,
Her soul doth shine in a cœlestiall sphere.
Mary is to the cœlestial *Canaan* gone,

Where

Where as a Star she shines in perfection.
Mary hath chosen sure the better part,
Mary with Angels sure doth now partake.

But stay, needs thee Encomiums? Reader know
She's joys above, while we here wail below.
But now (dear friends) let's mourn in hope, and weep,
Beleeving this blest Saint in Christ doth sleep,
Heark, don't you hear her sweet delightful voyce,
Saying, Friends weep not, but see that yee rejoyce,
For mee, for now I am perfectly free,
From sorrow, sin, death, and mortality,
Surely you cannot doubt my happinesse,
Who have beheld my Faith and stedfastnesse,
O then from sorrow see that now you cease,
To interrupt my joy, and your own peace,
Surely our loss, to her was greatest gain,
For crown'd in Heaven she ever shall remain,
No sighs, no groans, now from her do come,
But everlasting joyes are in their room.
She now without controul no question sings,
Eternal praises, to the King of Kings;
She now in joyes that ever blessed face,
In hopes whereof she run a happy race;
She now hath chang'd her crosses for a Crown,
Her bed of weaknesse for a Royal Throne.

Farewel (blest Saint) farewel to thee wee'l haste,
For till wee meet in Heaven wee cannot rest.

Thomas Brooks of *Margarets*
New-Fish-street.

A word to the Reader.

NOw Reader, if you pleaſe to caſt a look,
Or ſpend ſome ſpare time on this little book,
And in it any thing thou'ſt good do view,
Then challenge it, for it belongs to you;
What's weak or worthleſſe in it, that decline,
And paſſe it by, I challenge that for mine.

THE

THE Best Things Reserved till last.

1 PET. 1. 4.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.

Beloved,

I Have Chosen this Text upon a double ground.

1. To make a divertion of immoderate sorrow and grief from my own spirit, and yours, who are most neerly concerned in this sad loss. And

2 Because it will afford us matter most

most suitable to the blessed state and condition of this glorified Saint, at whose Funeral we are here met.

In the Inscription, *ver.* 1, 2. you have first a *holy salutation*, shewing first *by* whom this Epistle was written, *viz. Peter an Apostle of Jesus Christ*; secondly to whom it was written; now they are described two waies; first, by their outward condition, strangers scattered throughout *Pontus, Galatia, Cappadocia, Asia* and *Bythinia*. There are divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter* wrote this Epistle to the converted Jews, scattered through the Provinces in *Asia*, who met with much opposition and affliction for the Gospels sake. Secondly, They are described by their spiritual and inward condition, which is set forth,

Parens. Compare the 2. of the Acts, the 8. of the Acts. and the 11. of the Acts, with 1, and 2. verses of this Chapter.

1 By the fundamental cause of it, to wit, Election of God.

2 By the final cause, to wit, sanctification of the Spirit unto obedience.

3 By

3 By the subservient cause; to wit, Reconciliation, conferred in obedience, and sprinkling of the blood of Jesus Christ.

In the third *verse* you have 1 A very stately Proem, and such as can hardly bee match'd again. *Blessed bee the God, and father of our Lord Jesus Christ.* 2 You have Regeneration or Effectual calling described, and that,

First, By the Principal Efficient cause thereof, which is, *God the Father of our Lord Jesus Christ.*

2 By the impulsive cause thereof, the mercy of God, which is described by the quantity of it, *abundant.*

3 By the immediate effect thereof; a *lively Hope* (the singular cause whereof is shewed to bee the resurrection of Jesus Christ from the Dead) now hope is called a lively Hope.

1 Because it makes a man lively and active for God and goodnesse. 1 John 3. 2, 3. *Corpus spirando*, *anima sperando vivet*, As the body lives by breathing, so the soul by hoping.

2 Because

2 Because it cheers, comforts, and revives the Soul; it brings, it breeds, it feeds, it preserves spiritual life in the soul, this lively Hope is like *Myrtilus* his shield, which after the use he had of it in the field, having it with him at Sea, and suffering Shipwrack, it served him for a Boat to waft him to shore, and so preserved his life; this lively Hope is a Shield, a shore, and an Anchor at Sea.

3 It is called a lively Hope, in opposition to the fading, withering dying hopes of Hypocrites, and prophane persons, *whose hope is as a Spiders web, the crackling of thorns under a Pot, and the giving up of the Ghost.*

Job. 8. 13, 14. ch. 11. 20. ch. 27, 8. Prov. 11. 7

A Christians hope is not like that of *Pandora*, which may flye out of the box, and bid the soul farewel; no it is like the morning light, the least beam of it shall commence into a compleat Sun-shine, it is *Aurora gaudii*, and it shall shine forth brighter and brighter, till perfect day: but the Hypocrites hope, the presumptu ous

sumptuous sinners hope is like a cloud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exercised, and that is, *an inheritance incorruptible, and undefiled, and that fadeth not away*; (what these words import, I shall shew you when I shall open that Doctrine which I intend to stand upon at this time) *reserved in heaven for you.*

There are three Heavens, the first is *Cælum Aereum*, the Aery Heaven, where the Fowls of Heaven do flye; the second is *Cælum Astriferum*, where the Stars of Heaven are; and the third is *Cælum Beatorum*, the Heaven of the Blessed, where God appears in eminency, and where Christ shines in glory; and this is the Heaven the Text speaks of.

The Text will afford several points, but I shall onely name one, which I intend to stand on at this time, and that is this.

Doct. *That God reserves the best and greatest favours and blessings for Believers, till they come to Heaven.* Now

Now I shall prove this proposition by an induction of particulars, and then give you the reasons of it; I will begin with the inheritance spoken of in the Text.

1 The best Inheritance is reserved for Beleevers, till they come to Heaven, this is clear and fair in the Text, yet I shall make this further out to you, thus.

vide Zanchium.

First, The Inheritance reserved for Beleevers till they come to Heaven, is a pure, undefiled, and incorruptible Inheritance, it is an Inheritance that cannot be defiled, nor blemished with abuse one way or another; other inheritances may and often are with oaths, cruelty, blood, deceit, &c. the Greek word *Amiantos* signifies a precious stone, which though it be never so much soiled, yet it cannot be blemished, nor defiled; yea, the oftner you cast it into the fire, and take it out, the more clear, bright, and shining it is; All earthly inheritances are true Gardens of *Adonis* where wee can gather nothing but trivial flowers,

1 King. 21,--10. *Quam sordet mihi terra, cum Cælum intueor.* Adrian.

sur-

surrounded with manly briars, thorns, and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! O the impure love, the carnal confidence, the vain boastings, the sensual joyes, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which hee called *Cabul*, that is to say, displeasing, or dirty; the world doth but dote, and dust us. But

Gen. 3. 18
Isa. 23. 9

Secondly, it is a sure, a secure inheritance; *To an inheritance reserved in Heaven for you.* See the Text, the Greek word that is here rendred *reserved*, is from (τηρέω Τηρεῖν) which signifies to keep solicitously, to keep as with watch and ward; this inheritance is kept and secured to us, by promise, by power, by blood, by oath, and therefore must needs bee sure; it is neither sin, nor Satan, nor the world that can put a Christian by this inheritance; Christ hath

1 King. 9. 13.

Heb. 6. 12, — *ult.*
Rom. 8. 33, *ult.*
Ephes. 2. 6

already taken possession of it in their hearts, and in their rooms; and so it is certain to them, if weakness cannot overcome strength, impotency omnipotency, then may a Christian be kept out of his inheritance, but not till then; but earthly inheritances, they are not sure, they are not secure; how often doth might overcome right, and the weakest go to the wall; how many are kept out, and how many are cast out of their inheritances, by power, policy, craft, cruelty. It was a complaint of old, our inheritance is turned to strangers, our houses to Aliens.

Joh. 14. 2, 3. Joh. 10. 27, 28, 29, 30

If this Inheritance was not kept for us, it might (haply) go the same way paradise did.

Thirdly, it is a permanent, a lasting inheritance; *An inheritance incorruptible, undefiled, and that fadeth not away.* The Greek word (*amarantos*) is the proper name of a flower, which is still fresh, & green, after it hath a long time hung up in the house; it is an inheritance that shall continue as long as God himself continues; of this inheritance there shall be no end, though other

Dan. 2. 44. 7. ch. 27. Heb. 12. 27, 28 1 Pet. 1. 11

inheritances

inheritances may bee lasting, yet they are not everlasting, though (sometimes) it bee long before they have an end, yet they have an end; where is the glory of the *Caldean*, *Persian*, *Grecian*, and *Roman* Kingdomes? but the glory of Beleevers shall never fade, nor wither, it shall never grow old, nor rusty, 1 Pet. 5. 4. *And when the chief Shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away*; a Beleevers inheritance, his glory his happinesse, his blessednesse, shall bee as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it. Earthly inheritances are like Tennis balls, which are bandied up and down from one to another, and in time wore out. The creature is all shadow and vanity, it is (*filia noctis*) like *Jonah's* Gourd, man can sit under its shadow but a little little while, it soon decaies and dies, it quickly fades and withers, there is a worm at the foot of all earthly inheritances, that will

Sic transit gloria mundi.

1 Tim. 6. 17.

will consume them in time; all earthly comforts and contents are but like a fair picture that is drawn upon the Ice, which continueth not, or like the morning cloud that soon passeth away; but a Beleevers inheritance indureth for ever; when this world shall be no more, when time shall bee no more, the inheritance of the Saints shall bee fresh, flourishing, and continuing. *Nescio quid erit, quod ista vita non erit, ubi lucet, quod non capiat locus, ubi sonat, quod non rapit tempus, ubi olet, quod non spargit flatus, ubi sapit quod non minuit edacitas, ubi bibet, quod non dispellit eternitas*, said *Augustine*; What will that life bee? or rather what will not that life bee, since all good either is not at all, or is in such a life? light, which place cannot comprehend; voices and musick, which time cannot ravish away; odours, which are never dissipated; a feast, which is never consumed; a blessing, which eternity bestoweth, but eternity shall never see at an end. So this, all this is the heritage of all Gods *Jacobs*.

Fourthly,

Fourthly, it is the freest inheritance, it is an inheritance that is free from all vexation, and molestation; there shall be no sin to molest the soul, nor no Devil to vex the soul; there shall bee no pricking Briar, nor grieving Thorn, unto the house of *Israel*; there shall be no *Jebusites* to be as pricks in your eyes, and thorns in your sides; there shall be no crying, O my bones! O my bowels! O the deceit of this man! O the oppression of that man! &c. No, they shall have a Crown without thorns, a Rose without prickles, and an inheritance without the least incumbrance; this inheritance flows from free love, and is freely offered, though the soul hath neither mony, nor merit, worth; there is nothing, there is not the least thing about this inheritance, that is purchased, or paid for by us; it is all frank, it is all free, it is all of grace; here is such an inheritance, that no eye ever saw, that no mortal ever possest, and that for nothing, it is freely offered, and it is freely given, *Act.* 20. 32. *And now*

Ezek. 28. 24
Numb. 33. 55

Isa. 55. 1, 2
Rom. 7. *ult.*
Isa. 64. 4
1 Cor. 2. 9

Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. All is mercy, all is of free mercy; that God alone may have the glory. Other Inheritances they have their incumbrances. O the vexations, the molestations that do attend them! O the debates, the disputes, the Law-suits, that are about earthly Inheritances, such as have made many a man to go with a heavy heart, an empty purse, and a threed-bare coat; which made *Themistocles* profess, that if two waies were shewed him, one to hell, and the other to the Bar, hee would decline that which did lead to the Bar, and chuse that which went to hell.

Fifthly, It is an Inheritance that is universally communicable, to Jews, to Gentiles, to bond, to free, to rich, to poor, to high, to low, to male, to female, *Gal.* 3. 28, 29. *There is neither*

Act. 10. 34. 1 Cor. 12. 13

O that excellent Inheritance, saith *Bernard* (*Non Angustior multitudine hæredum*) whose portions are not scanted by reason of the number and multitude of co-heirs.

Jew

Jew nor Greek, there is neither bond, nor free, there is neither male, nor female, for ye are all one in Christ Jesus; And if ye bee Christs, then are ye Abrahams seed, and heirs according to the Promise. Among men, all sons and daughters be not heirs, yet all Gods children, bee they sons, bee they daughters, bee they bond, or free, &c. they are all heirs, without exception; *Jehosaphat gave his younger sons great gifts of silver and gold, and of precious things, with fenced Cities, but the Kingdome gave he to Jehoram, because hee was the first born.* And *Abraham* gave gifts to the rest of his sons, but *Isaac* onely had the Inheritance. In some Countries all children be not heirs, but sons onely; and in other Countries, not all sons, but the Eldest Son alone; usually men divide their earthly inheritances, if all the sons be heirs, some inherit one place, others, others; but here the whole inheritance is enjoyed by every childe; here every childe is an heir to all, and hath right to all. In earthly inheritances the more

Rom. 8. 17

2 Chron. 21. 3.

Gen. 25. 5, 6.

more you divide, the less is every ones part; but this inheritance is not diminished by the multitude of possessors, nor impaired by the number of co-heirs, it is as much to many, as to a few, and as great to one, as to all; not a room, not a mansion, not a walk, not a flower, not a Jewel, not a box of Myrrhe, but what is common to all; not a smile, not a good word, not a sweet look, not a Robe, not a dish, not a delicate, not a pleasure, not a delight, but is universally communicable, and universally fit for all the thousands millions of thousands that are heirs of this inheritance; if there bee a thousand together, every one sees as much of the Sun, hears as much of the sound, smells as much of the sweet, as hee should do if there were no more than himself alone; So here.

Sixthly and lastly, It is a soul-satisfying inheritance; hee that hath it, shall sit down and say, I have enough, I have all. As one Master satisfies the servant, and as one Father

ther satisfies the childe, and as one Husband satisfies the Wife, so one God, one Christ, one Inheritance, satisfies the beleeving soul. *Psal.* 16. 5, 6. *The Lord is the portion of mine Inheritance, and of my Cup, thou maintainest my lot. The lines are fallen unto mee in a pleasant place, yea, I have a goodly heritage.* Will an inheritance of glory satisfie them? why this they shall have, 1 *John* 3. 3. *Col.* 3. 4. will an inheritance of power and dominion satisfie them? why this they shall have, 1 *Cor.* 3. 21. *All things are yours, &c.* Mat. 19. 28. 1 Cor. 6. 2, 3, &c. Will *Abrahams* bosome satisfie you? why this you shall have, *Luk.* 16. 22. The bosome is the place where love lodges all her children; the bosome is the place of delight and satisfaction, and this you shall have; nay, you shall have a better, a choicer, a sweeter bosome to solace your souls in, than *Abrahams*, to wit, the bosome of Jesus Christ, which will bee

Habet omnia, qui habet habentem omnia. Aug. Gen. 33. 11. I have enough, saith *Jacob* לי כל. *Li chol*, I have all.

Si aliud præter Deum habeo, nec aliud pene possideo nec Deum, Deus qui non deficit, solus mihi sufficit. Eusch. Niremb.

bee a paradise of pleasure and delight to you. Will Christs best robe, will his own Signet put upon you, satisfie you? why this you shall have. Will it satisfie you to bee where Christ is and to fare as Christ fares, and wear as Christ wears, and injoy as Christ injoyes? why this you shall have, *Joh. 12. 26. where I am, there shall also my servant bee; if any man serve mee, him will my Father honour.* If all these things will satisfie us, then surely the inheritance reserved in Heaven for them, will satisfie them; for that inheritance takes in these things, and many more, the good things that this Inheritance is made up of, are so many, that they exceed number, so great, that they exceed measure, so precious, that they are above all estimation; and therefore it must needs bee a soul-satisfying Inheritance.

But now all other Inheritances they cannot satisfie the heart of man, *Eccles. 5. 10. He that loveth silver, shall not be satisfied with silver,*

nor

and

This the great Caliph of *Babylon*, *Charls* the fifth, and others found by experience

[illegible] love abundance, which in
[illegible] is also scarcity. If you
please to but stay, read the next de-
[illegible] Diogenes hath to shew the love of
silver, shall not be satisfied with silver;
and he that loveth riches, in the multi-
tude of them, shall not have fruit: this
therefore of silver that is the misery of
it, in it's own love, of silver that
maketh men unsatisfied with silver;
such a) man will still be adding
house to house, land to land, heap
to heap, to heap on heap, and yet
after all, be still unsatisfied. Bern.
could compare such a mind to some
that bring very hungry, gaping cow-
ardly fellows, with whom the
may be puffed, but cannot be satisfi-
ed; and so the Lord [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

soul, than a few drops of water can the thirst of a man, inflamed with a violent Feaver; nay, as Oyl increases the flame of the fire, so the more a man hath of the world, the more his heart is inflamed after it. When *Alexander* had conquered the known part of the world (say some) he sate down, and wish'd for another world to conquer. *Charls* the fifth, Emperour of *Germany* (whom of all men the world judged most happy) cried out with detestation to all his Honours, Pleasures, Triumphes, Riches (*vanite hinc, vanite longe*) get you hence, let me hear no more of you, they could not satisfie him, they could not quiet him. Such things that a fancy, a conceit, an ungrounded fear will rob a man of the comfort of, can never satisfie him, but such are all worldly injoyments. One man will not live, because his *Delilah* will not love. Another with *Ahab* will be sick, and dye, because hee cannot get his neighbours inheritance. Another wishes himself dead, because

1 King. 7. 6, 7.

1 King. 21

cause

cause his commodities lye dead on his hands. Another with *Haman*, can finde no sweetnes in all his injoyments, because *Mordecai* sits at the Kings gate; as those things which delude a man, can never satisfie him; but the world deludes a man, and puts cheats upon him; it promises a man pleasure, and paies him with pain; it promises profit, (*all this will I give thee*) and paies him with loss; loss of God, of Christ, of Peace of Conscience, of Comfort, of Heaven, of Happiness, of all; it promises contentment, and fills him with torments; and therefore can never satisfie the soul of man, &c.

Est. 5. 9. ult.

But the Inheritance reserved in Heaven, that will satisfie, it will afford nothing that may offend the soul, it will yeeld every thing that may delight the soul; that may quiet and satisfie the soul, by all which it is most evident, *That the best Inheritance is reserved for the Saints, till they come to Heaven.* But

Psa. 17. 15

Secondly, As the best Inheritance, so the best Rest is reserved for Be-

leevers

lievers till they come to Heaven; this life is full of trials, full of troubles, and full of changes; sin within, and Satan and the world without, will keep a Christian from rest, till hee comes to rest in the bosome of Christ; the life of a Christian is a race, and what rest have they that are still a running their race? the life of a Christian is a warfare, and what rest have they that are still engaged in a constant warfare? the life of a Christian is the life of a Pilgrim, and what rest hath a Pilgrim, who is still a travelling from place to place? A Pilgrim is like *Noah's* Dove, that could finde no rest for the sole of her foot; the fears, the snares, the cares, the changes, &c. that attends beleevers in this world, are such that will keep them from taking up their rest here. A Christian hears that word always sounding in his ears; *Arise, for this is not thy resting place.* A man may as well expect to finde Heaven in Hell, as expect to finde rest in this world, it was the

Heb. 12.1
2 Tim. 4. 7, 8.
Isa. 40. 2.
2 Cor. 10. 4.
1 Tim. 1. 18.
Psal. 119. 54.
Heb. 11. 13
1 Pet. 2. 11

Jer. 50. 6.
Micah 2. 10.

complaint

complaint of *Ambrose* (*Quid in hac vita non experimur adversi? Quas non procellas tempestatesque perpetimur? Quibus non exagitamur incommodis? Cujus parcitur meritis?*) What misery do wee not undergo in this life? what storms and tempests do wee not endure? with what troubles are wee not tossed? whose worth is spared? mans sorrows begin when his daies begin, and his sorrows are multiplied; as his daies are multiplied; his whole life is but one continued grief, labour wears him, care tears him, fears toss him, losses vex him, dangers trouble him, crosses disquiet him, nothing pleases him; in the day hee wishes, would God it were night, and in the night; would God it were day; before hee rises, hee sighs; before hee washes, hee weeps; before hee feeds, hee fears; under all his abundance he is in wants, and in the midst of his sufficiency hee is in straights; his heart, as *Gregory Nyssens* speaks (*Non tantum gaudet in iis quæ habet, quantum tristatur ob ea quæ desunt*) Is not so much

Ambrose de fide resurrectionis.

Job 20. 22

Gregor. Nyssen in Eccles. Hom. 7.

much quieted in those things which it hath, as it is tormented for those things which it hath not. In a word, all the rest wee have in this world, is but a very short nap to that glorious rest that is reserved in heaven for us, *Heb.* 4. 9, 10. *There remaineth therefore a rest to the people of God; for he that is entred into his rest, he also hath ceased from his own works*; as God did from his; there remains a rest to the people of God; or as the Greek hath it, a sabbatisme, a celestial rest, an eternal rest, a Sabbath that shall never have end; when God had made man, wee read that the next day he rested, and why is this set down? saith *Anselme* (*Nisi per hoc vellet innuere, quod illum post cujus creationem requievit, ad requiem fecit?*) but that the Spirit of God would shew unto us, that God made him for rest, after the making of whom God is said to have rested; Rest is a Jewel very desirable on Earth, but we shall not wear it in our bosomes till wee come to Heaven. *Ambrose* well observes, that *Sex diebus mun-*

σαββατισμὸς, a sabbatizing.

Ustius and others understands this Text of a celestial rest, &c.

Ambrosius in Evangel. Luc. 9.

dus

reparata in [illegible] where the health of th[illegible] preserved with much wa[illegible] pre-served is also lost [illegible] re-covered with much [illegible] yet being recovered, is [illegible] dan-ger, and doubtfulnes[illegible] be-come of it; our estate [illegible] world is not a fixed estate; what [illegible] is our rest? our very living is [illegible] a passing away, our lives are full of troubles, and they fill our souls full of unquietnesse. After the *Trojans* had been tossing and wandring in the *Mediterranian* Sea, as soon as they espied *Italy*, they cryed out with ex-ulting joy, *Italy*, *Italy*; And so when Saints, after all their tossings and restlesnesse in this world, shall come to Heaven, then (and not till then) they will cry out, rest, rest, no rest to this rest. But

Secondly, The rest reserved in Heaven for Beleevers, it is an uni-versal rest, a rest from all sin, and a rest from al sorrow; a rest from all
Rev. 14 13 afflictions, and a rest from all temp-tations; a rest from all oppression,

and

and a rest from all vexation; a rest from all labour and pains, from all trouble and travel, from all aches, weaknesses and diseases; there is no crying out, O my knees! O my backe! O my bowels! O my sides! O my head! O my heart! Our rest here is onely in part, and imperfect; here wee have rest in one part, and pain in another, quiet in one part, and torment in another; sometimes when the head is well the heart is sick, and sometimes when there is peace in the conscience, there is pain in the bones; here many return us hatred for our love, and this hinders our rest; here we are apt to create cares and fears to our selves, rather than we will want them, and this hinders our rest; here we are very apt to give offence, and as apt to take offence, (though none be given) and this hinders our rest; sometimes wee have rest abroad, and none at home; sometimes rest at home, and none abroad; our rest here is imperfect, and incompleat, but our rest in Heaven shall be most

Psa. 38. 10
Psa. 109. 4
Matth. 6. 25, —ult.
Mat. 11. 9
1 Cor. 10 32.
Job. 7. 13
1 4. 15, 16.

perfect and compleat; there the inward and the outward man shall be both at rest, &c. But

Psa. 40.12 2 Cor. 12. 7, 8, 9. Psa. 30.6.7 Cant. 3.5. ch. &c. Job 3. 25. 26, &c.

Thirdly, it is an uninterrupted rest, it is a rest that none can interrupt; here sometimes sin interrupts our rest; sometimes temptations interrupts our rest; sometimes divine with-drawings interrupts our rest; sometimes the sudden changes and alterations that God makes in our conditions interrupts our rest; sometime the power, and sometimes the policy, and sometimes the cruelty of wicked men interrupts our rest; sometimes the crosnes of friends, sometimes the deceitfulnesse of friends, sometimes the losse of friends, and sometimes the death of friends interrupts our rest; one thing or another is still interrupting our rest: O but in Heaven there shall bee no sin, no Devil, no sinner, no false friend; there shall be nothing, there shall not bee the least thing that may interrupt a

Quid est aliud hic nasci, nisi ingredi laboriosam vitam? August. What is it else to bee born here, than to enter into a troublesome life?

Saints

Saints rest; indeed Heaven could not bee Heaven, did it admit of any thing that might interrupt a Saints rest. Heaven is above all winds and weather, storms and tempests, earth-quakes, and heart-quakes; there is onely that which is amiable and desireable; there is nothing to cloud a Christians joy, or to interrupt a Christians rest; when once a soul is asleep in the bosome of *Abraham*, none can awake him, none can molest or disturb him; here is joy without sorrow, blessednes without misery, health without sickneſſe, light without darkeneſs, abundance without want, beauty without deformity, honour without disgrace, ease without labour, and peace without interruption, or perturbation; here shall bee eyes without tears, hearts without fears, and souls without sin; here shall be no evil to molest the soul, here shall be all good to cheer the soul, and all happines to satisfie the Soul, and what then can possibly interrupt the rest of the Soul? But

לידידו

It is an allusion to *Solomons* name, *Jedidiah*, 2 Sam. 12. 25.

Fourthly, As it is an uninterrupted rest, so it is a peculiar rest; it is a rest peculiar to Sons, to Saints, to Heirs, to beloved ones, *Psal. 127. 2. So he gives his Beloved rest*, or (as the Hebrew hath it) dearling or dear beloved, quiet rest, without care or sorrow, the *Hebrew* word (שקט *Sheva*) is written with ס a quiet dumb letter (which is not usual) to denote the more quietnesse and rest; this rest is a Crown that God sets onely upon the head of Saints; it is a gold chain that hee onely puts about his childrens necks; it is a Jewel that hee onely hangs between his beloveds breasts; it is a Flower that hee onely sticks in his darlings bosomes; this rest is a tree of life that is proper and peculiar to the inhabitants of that heavenly Country; it is Childrens bread, and shall never bee given to doggs; here wicked men have their good things, their peace, their rest, their quiet, &c. their Heaven; whilst the people of God are troubled and disquieted on every side; but the day is a coming

Luk. 16. 25. Psal. 73. 3.---21. Job 21. 7. 8, 9, 10, 11 12, 13, 14.

wherein

wherein the Saints shall have rest, and sinners shall never have a good day more, never have an hours rest more; their torments shall bee endlesse, and easelesse. The old world had their resting-time, but at last patience and justice tired and abused, put a period to their rest, by (washing and) sweeping them to hell with a flood; And then *Noah*, and those righteous souls that were with him, had their time of rest and peace; and so shall it bee with sinners and Saints at last, &c. But

Fifthly, The rest reserved for the Saints in Heaven as it is a peculiar rest, so it is a rest that is universally communicable to all the Sons and Daughters of God; *and to you who are troubled, rest with us*, saith the Apostle *Paul*, *rest with us*, with us Apostles, with us Saints, and with all the family of Heaven together; Here some Saints are at liberty, when others are in prison; here some sit under their own Vines, and drink the blood of the Grape, whilst others have their blood powred out as

2 *Thes.* 1. 6, 7.

as water upon the ground, &c. but in Heaven they shall all have rest together; the believing Husband, and the believing Wife shall rest together; and believing Parents, and believing Children shall rest together; here one relation hath rest, when the other hath not, but there they shall all rest together; there the painful Preacher, and the diligent hearer shall rest together; there the gracious Master, and the pious Servant shall rest together, &c. *Isa.* 57. 2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightnesse; they shall rest in their beds*, or as some read it, they shall rest in their Bee-hives, expressing the Hebrew by the Latin, *Cubile*, signifying a Bee-hive, as well as a Couch, or Bed; look as the poor wearied Bees do rest all together in their Bee-hives, in their hony-houses, so all the Saints shall rest together in Heaven, which is their Bee-hive, their Hony-house: And O what a happy rest will that be, when all the Saints shall rest together! But

Sixthly,

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall bee no end, it is a rest that shall last as long as Heaven lasts; yea, as long as God himself shall continue; time shall bee no more, and this World shall bee no more, but this rest shall remain for ever; the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is in quiet, anon all is in an uproar; their rest in this world, is like a morning cloud, and the early dew, which is soon dryed up by the beams of the Sun. Since God hath cast man out of Paradise, out of his first rest, he can find but little rest in this world; sometimes the unfitnesse of the creature troubles him, sometimes the ficklenes of the creature vexes him, sometimes the treachery of the creature inrages him, and sometimes the want of the creature distracts him, when in his heart hee saith, Now I shall have rest, now I shall bee

Rev. 10. 6. 2 Pet. 3.

Hos. 6. 4.

bee quiet then troubles and changes come; so that his whole life is rather a dreaming of rest, than an injoying of rest: O! but in Heaven the rest of the Saints shall have no end; there shall bee nothing that can put a period to their rest; there shall bee every thing that may conduce to the perpetuating of their rest; Heaven would bee but a poor low thing, did it not afford a perpetual rest.

Thirdly, As the best rest, so the best sight and knowledge of God is reserved for Beleevers, till they come to Heaven: I readily grant, that even in this world the Saints do know the Lord, inwardly, spiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithstanding all this, the best knowledge of God is reserved for Heaven, which I shall evidence by an induction of particulars, thus:

Nihil notum in terra, nihil ignotum in Cœlo.

First, they shall have the clearest knowledge and revelation of God in Heaven; here our visions of God are

are forclear, and this makes many a childe of light, to sit and sigh in darkness, God veils himself, hee covers himself with a cloud; man when he is silent concerning God, seemeth to bee something, but when he begins to speak of God, it plainly appears that he is nothing. Lam. 3.44

Simonides being asked by *Hiero* the Tyrant, what God was, craved a day for to deliberate about an answer, but the more hee sought into the nature of God, the more difficult he found it to express; therefore the next day after being questioned, hee asked two dales, the third day hee craved four, and so from that time forth doubled the number, and being asked why hee did so, hee answered, that the more hee studied, the less hee was able to define what hee was; so incomprehensible is his nature. *Cicero de natura deor. l. 1*

Our visions of God here are dark and obscure; *Augustin* asking the question, what God is? gives in this answer (*certe hic est, de quo & quum dicitur, non potest dici, quum æstimatur*, *Augustin de fide cont. Arrian. c. 6.*

tur, non potest æstimari, quum comprehenditur, non potest comparari, quum definitur, ipso sua definitione crescit) Surely it is he, who when he is spoken of, cannot be spoken of, who when he is considered of, cannot be considered of, who when he is compared to any thing, cannot bee compared, and when he is defined, groweth greater by defining of him.

Ezek. 1. 28 It is observable, that it was not the Lord which the Prophet *Ezekiel* saw, it was onely a vision; in the vision it was not the glory of the Lord which hee saw, but the likenesse of it, nay, it was not the likenesse of it, but the appearance of the likenesse of the glory of the Lord that made him to fall on his face as not being able to behold it; Sin hath so weakened, dazled, and darkened the eye of our souls, that we cannot bear the sight of the glory of the Lord, nor the likeness of it, no nor the appearance of the likenesse of it.

Psa. 18. 10 In the *Psalms* the Lord is said to ride upon a Cherub, upon which words

words one sayeth thus (*Cherub quippe plenitudo scientiæ dicitur, prælude super plenitudinem scientiæ assedisse perhibetur, quia manifestatis ejus plenitudinem scientia nulla comprehendit*) a Cherub is so called, as being a fulnesse of knowledge; and therefore is God said to sit and above the fulnesse of knowledge, because no knowledge comprehendeth the fulnesse of his Majesty.

Greg. Mor. l. 7. c. 15.

ἐν αἰνίγματι, *in a Riddle*

But when beleevers come to Heaven, then they shall have a more clear vision, and sight of God, 1 Cor. 13. 12. *For now wee see thorow a glass, darkely, but then face to face; Now I know in part, but then shall I know even as also I am known?* Now wee see him obscurely, as in a glass, but then wee shall see him distinctly, clearly, immediately, wee shall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some sense those words, I shall know even as I am known, thus, Look as God

In this life, saith *Bernard* (*erit mira serenitas, plena securitas, æterna felicitas*) there will bee wonderful serenity, full security, eternal felicity.

God knoweth mee after a manner agreeable to his infinite excellency, so shall I know God according to my capacity not obscurely, but perfectly, as it were, *face to face*; and this is the greatest height of blessednesse and happinesse; Now all veils shall bee taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessednesse and fulnesse, of his loveliness and sweetnesse; Now all masks, clouds, and curtains shall be drawn for ever, that Saints may clearly see the breadth, length, depth, and height of divine love, and that they may clearly see into the mystery of the Trinity, the mystery of Christs Incarnation, the mystery of mans Redemption, the mystery of Providences, the mystery of Prophesies; And all those mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; And all those mysteries that concern the nature, original immortality,

Phil. 3. 18 *Vise clara, non comprehensa.*

spirituality, excellency, and Activity of our own souls, beside a world of other mysteries, that respect the Decrees and Councels of God, the Creation of the world, the fall of *Adam*, and the fall of Angels. Now the most knowing men in the world are much in the dark about these things, but when wee come to Heaven, wee shall have a close and a clear sight and knowledge of them; Now wee shall know, as we are known; now we shall see God face to face (*O beata visio, videre Regem Angelorum, Dominum Sabaoth, Deum Cœli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! (*O beata visio, videre Deum in seipso, videre in nobis, & nos in eo.*) O blessed vision and contemplation wherein we shall see God in himself, God in us, and our selves in God! But

1 Cor. 13. 12.

Aug. lib. de spir. & c. c. 17.

Bernard. Meditat. c. 4.

Secondly, As in Heaven they shall have the clearest knowledge of God, so

so in Heaven they shall have the fullest knowledge of God; here our knowledge of God is weak, as well as dark, but in Heaven it shall be full and compleat; *Here wee know but in part, but there we shall know, as wee are known*, As the Apostle speaks; here we are able to take in but little of God; either sin, or Satan, or else fears, doubts, and scruples; or else the pleasures, or profits, the comforts or contents of this world doth so defile the soul, and so fill the soul, that it is able to take in but very little of God; *How little a portion* (saith *Job*) *is heard of him?* It is but a portion, a little portion that wee can conceive of him; the *Hebrew* is (דבמש *Shemets Particulam*) a little bit, may, it is said (רבדמש *Shemets dabar*, *particulam verbi*) a little peece of a word, or (*particulam alicujus*) a little peece of something that wee do hear of him. *I have many things to say unto you* (saith Christ) *but yee cannot bear them now*; Man is a poor, low, weak creature, and is not able to bear any great or full

1 Cor. 13 12.

Job. 26. 14.

Joh. 16. 12 1 Cor. 3. 1, 2, 3. Heb. 5. 12, 13, 14.

full discoveries of God. As weak shoulders cannot bear heavy burdens, nor weak stomachs digest strong meats, no more were they able to bear the revelation of many high, spiritual, precious, and glorious truths; that Christ was willing to discover to them; those that have weak eyes, or that have a blemish in their eyes, cannot discern things aright; now wee have all weak eyes, wee have all one blemish or another in our eye, which hinders us from a full sight and knowledge of God, and of his excellency, and glory: O but now in Heaven wee shall have a full and perfect knowledge of God; there shall bee no sore eyes, no clouds, no mists to hinder us from a full sight of the Son of [illegible] nesse; there [illegible] standings shall [illegible] ledge of God [illegible] the wisdome [illegible]

Our knowledge of God now is rather Negative, than Positive, we know not so well what God is, as what he is not; as that he is not a man, as that he is not changeable [illegible]. Now it is observed [illegible] our hand (*ex pari [illegible] negativis nihil [illegible]*) that from [illegible] negatives, there [illegible] no certain con[illegible] made.

of the righteousness and holiness of God, and our affections full of the love and delights of God; here wee have but weak and shallow apprehensions of God, but there, as *Bernard* speaks sweetly (*Deus implebit animam rationalem sapientia, concupiscibilem justicia, irascibilem perfecta tranquilitate*) God will fill the soul with light of wisdome, the concupiscible faculty with Righteousness, the irascible with perfect tranquility.

If a man did dwell within the body of the Sun, surely hee would bee full of light; if a man did dwell in the midst of a fountain, surely hee would bee filled with that fountain: So when the Saints come to Heaven, they shall dwell (as it were) in the body of the Sun of Righteousness; and therefore they cannot but bee full of light; they shall dwell in the midst of the fountain of life; and therefore they shall surely bee full of the fountain. But

Thirdly, The light and knowledge

ledge that wee shall have of God in Heaven, will be immediate; here our knowledge of God is mediate; here wee see him, but it is either thorow the glass of his word, or the glass of his works; sometimes thorow the glass of his word, God shews himself sometimes thorow the glass of prayer, God gives some representations of himself to his people; sometimes thorow the glass of the Lords Supper, he discovers some rayes and beams of his glory; all the sight and knowledge that we have of God in this world, is thorow some glass or other; now there is a vast difference between seeing an Object directly, immediately, and in its own proper colours, and beholding it thorow a glass; the sight of an object thorow a glass is very weak, and unsatisfying; one direct view of the Lord, one immediate sight of God, will infinitely transcend all those sights and views that we have had in this world, either thorow the

1 Cor. 13. 12

God is a supersubstantial substance, an understanding, not to be understood, a word never to be spoken. *Dionys. Areop. de divin. Nom. c.* 1.

glaſs of his word, or the glaſs of his works, either thorow the glaſs of Ordinances, or the glaſs of the Promiſes, or the glaſs of Providences; one real direct ſight of a
Mat. 5.8 friend or relation, doth more chear, quict and ſatisfie us, than a thouſand repreſentations of them in glaſſes, or by their pictures. In Heaven wee ſhall ſee God face to face, without the interpoſition of men, or means; and this direct and immediate ſight of God, is that which makes Heaven to bee Heaven to the Saints. All the glory of Heaven would bee but a poor low thing in the eye of a Saint, had hee not a direct and immediate ſight of God there. In Heaven all Mediums ſhall bee removed, all glaſſes ſhall bee broken, and the glorified Saint ſhall behold God with open face; all curtains being for ever withdrawn from between God and the ſoul. Good ſouls in Heaven are like good Angels, who are ſtill be-
Mat. 18.10 holding the face of God. As God is ſtill a looking upon them as the

Jewels

Jewels of his Crown, so they are still eying, and looking upon God as their Heaven, yea, as their great all, and that by a direct and immediate act of their souls. But

Fourthly and lastly, The sight and knowledge that they shall have of God in Heaven, shall bee permanent and constant; now Saints have a happy sight of God, and anon they have lost it; this hour they have a precious sight of God in the Mount, and the next hour they have lost this sight. *Behold hee that should comfort my soul stands afar off*, And hee hath covered himself with a cloud, that our prayers cannot pass thorow; our visions of God here are transient and vanishing. The visions, the glympses of Majesty and glory, which *Moses* and *Peter* saw in the Mount, were not permanent, but transient; their Sun was quickly clouded, and both of them soon after were found walking in the dark; And therefore well saith *Augustin* (*Beatitudo hic pari potest, possideri non potest*) happiness

Lam. 1. 16. ch. 3. 44

Exod. 33. Mat. 17. 1, 2, 3, 4

Serm. 46. de sanctis.

may bee obtained here, but here wee cannot have the plenary, and full possession thereof; O but in Heaven, our sight of God, our knowledge of God shall bee permanent, it shall bee lasting; there shall bee no sin, no cloud, no mist, no curtain to hinder us from a constant sight and vision of God; there wee shall see God clearly, fully, eternally; the Spouses question, *Did you see him, whom my soul loves?* Can. 5. shall never bee heard in Heaven, because God shall bee alwaies in their eye, and still upon their hearts; nor *Jobs* complaint; *Behold, I go forward, but hee is not there, and backward, but I cannot perceive him; on the left hand where hee doth work, but I cannot behold him; hee hideth himself on the right hand, that I cannot see him:* Job 23. 8, 9 Heaven would not bee Heaven, were it not alwaies day with the soul, did not the soul live in a constant sight and apprehension of God, all the glory of Heaven could not make a Heaven to a glorified soul. But,

Fourthly,

Fourthly, As the best sight and knowledge of God is reserved till last; so the best and choicest presence of God and Christ is reserved till last; and this I shall thus make good.

First, In Heaven Saints shall have the greatest, and the fullest presence of God; no man in this world hath so compleat and full a presence of God, but hee may have a fuller; but in Heaven the presence of God shall bee so full and compleat, as that nothing can bee added to it, to make it more compleat; sometimes sin, sometimes Satan, sometimes the world, sometimes resting in duties, sometimes the weaknes of our graces, hinder us from injoying a full presence of God here: but in Heaven there shall bee nothing to interpose between God and us; there shall bee nothing to hinder us from injoying a full and compleat presence of God; it is this full presence of God, that is the Heaven of Heaven, the glory of all our glory; an imperfect and incompleat presence

Psal. 16. ult. *Ipse unus erit tibi omnia, quia in ipso uno bona, bona sunt omnia.* Aug.

ſence of God in Heaven, would darken all the glory of that ſtate; it is the full and perfect preſence of God in Heaven that is the moſt ſparkling Diamond in the Ring of Glory; and this you ſhall have. But

Secondly, They ſhall have a ſoul-ſatisfying preſence of God in Heaven; they ſhall bee ſo ſatisfied with the preſence of God in Heaven, that they ſhall ſay, Wee have enough, wee have all, becauſe wee enjoy that preſence that is virtually all, that is eminently all, that is all light, all life, all love, all Heaven, all happineſs, all comforts, all contents, &c. *Pſal.* 17. 15. *As for mee, I will behold thy face in Righteouſneſs; I ſhall bee ſatisfied, when I awake, with thy likeneſs*; though the ſpiritual and gracious preſence of God with the Saints in this world, doth much chear and comfort them, yet it doth not ſatisfie them, they are ſtill crying out, more of this bleſſed preſence; O more of this preſence! Lord, leſs mony will ſerve, ſo wee

Omne bonum in ſummo bono, all good is in the chiefeſt good.

may but have more of thy presence; less of the creature will serve, so wee may have but more of thy presence. As the King of *Sodom* said unto *Abraham*, *Give mee the persons, and take the goods to thy self*; so say gracious souls, give us more and more of the presence of God, and let the men of the world take the world, and divide it amongst themselves; divine presence is very inflaming; a soul that hath but tasted the sweetness of it, cannot but long for more of it. As those that had tasted of the Grapes of *Canaan*, longed to bee in *Canaan*: And as the *Gauls*, who when they had tasted of the sweet Wine, that was made of the Grapes that grew in *Italy*, they were very eager after *Italy*, crying out, *O Italy! Italy*; so precious souls that have experienced the sweetness of divine presence; they cannot be satisfied with a little of it, but in every prayer, this is the language of their souls, Lord, more of thy presence, and in every Sermon they hear, Lord let us have more

Psal. 42. 1, 2
Psal. 37. 1, 2
Gen. 8.—18
Gen. 14. 21

Plutarch in vita Camilli.

more of thy presence; and in every Sacrament they receive, Lord, vouchsafe to us more of thy presence.

Nay, this gracious presence of God, that they injoy here, makes them very earnest in their desires and longings after a celestial, a glorious presence of God, and Christ in Heaven, which presence alone can satisfie their souls. Look as the espoused Maid longs for the Marriage-day, the Apprentice for his freedome, the Captive for his Ransome, the Traveller for his Inne, and the Mariner for his Haven; so do souls that are under the power and sweet of Gods gracious presence, long for to injoy his glorious presence in Heaven, which alone can fill and satisfie their immortal souls. As

2 Cor. 5. 1,2,3,4,5,6,7,8 Phil. 1.23 Cant. 8. ult.

Monica.

Monica (*Austins* Mother) a precious godly woman, who injoyed much of the gracious presence of Christ, with her spirit shee cryed out (*quid hic faciemus? cur non ocyus migramus? cur non hinc avolamus?*)

lamus?) what do wee here? why depart wee not swifter? why flye wee not hence?

So saith another, As what I have, if offered to thee, pleaseth not thee without my self; So O Lord, the good things wee have from thee, though they refresh us, yet they satisfie us not without thy self; Lord, I am willing to dye, to have a further discovery of thy self. *Bernard.*

And so saith another, Thou hast made us, O Lord, for thy self, and our hearts are unquiet till they come unto thee. *Austin.*

And so when *Modestus* (the Emperours Lieutenant) threatned to kill *Bazil*, hee answered, If that bee all, I fear not, yea, your Master cannot more pleasure mee, than in sending mee unto my heavenly Father, to whom I now live, and to whom I desire to hasten. *Bazil.*

And saith another, Let all the Devils in Hell beset mee round, let fasting macerate my body, let sorrows oppress my minde, let pains consume my flesh, let watchings dry *Augustine.*

dry mee, or heat scorch mee, or cold freeze mee; let all these, and what can come more, happen unto mee, so I may injoy my Saviour.

Austin wishing that he might have seen three things, *Rome* flourishing, *Paul* preaching, and Christ conversing with men upon the earth; *Bede* comes after, and correcting this last wish, saith, yea, but let mee see the King in his beauty, Christ in his heavenly Kingdome; by all which you see, that it is not a spiritual presence, but the glorious presence of God, and Christ in Heaven, that can satisfie the souls of the Saints. It was a great mercy for Christ to bee with *Paul* on earth, but it was a greater mercy, and a more satisfying mercy for *Paul* to bee with Christ in Heaven; they injoy much, who injoy the presence of God on earth, but they injoy more, who injoy the presence of God in Heaven; and no presence below this presence, can satisfie a beleeving soul. But

Bede.

Phil. 1. 23

Thirdly,

Thirdly, As they shall injoy a satisfying presence of God in Heaven, so they shall injoy a constant, and permanent presence of God in Heaven; here God comes and goes, hee is often a removing Court, but in Heaven the King of glory will bee alwaies present, 1 *Thes.* 4. 17, 18. *Then wee which are alive, and remain, shall bee caught up together with them in the clouds, to meet the Lord in the Air; and so shall wee bee ever with the Lord; Wherefore comfort one another with those words*; It is the constant presence of God in Heaven, that makes a Heaven of comfort to blessed souls; should this Sun ever set (should this presence ever fail) Heaven would bee as dark as Hell, yea, Heaven would bee another Hell. Here *Jonah* complains that hee was cast out of Gods presence, and the Church complains, that her that should comfort her soul, stands afar off; No Saint injoyes the gracious presence of God at all times alike; they that injoy most of this presence, may say of it, as *Jacob* spake

Jonah 2.4
Lam. 1.16
Psal. 30. 6,7
Isa. 8. 17
Micah 7. 7,8,9
Gen. 31.5

spake of Labans countenance. Alee (said hee) your Fathers countenance is not towards mee as before, so may they say, O wee see! O wee feel that the presence of God is not with us as before! O what a warming, what a cheering, what a quickening, what an enlivening, what a comforting, what a melting, what an incouraging, what an assisting presence of God had wee once! O but it is not so now with us! wee that use alwaies to bee upon Christs knee, or in his arms, are now at a distance from him; hee that used to lye day and night as a bundle of Myrrhe betwixt our breasts, hath now covered himself with a cloud; O wee cannot see his face! wee cannot hear his voice, as in the daies of old, &c. But now in Heaven Saints shall injoy a constant presence of God, there shall not bee one moment to all eternity, wherein they shall not injoy the glorious presence of God; and indeed it is this constant presence of God in Heaven, that puts a glory upon

Cant. 1. 13

upon all the Saints glory; Heaven without this constant presence of God, would be but as a Court without a King, or as the Firmament without the Sun. And thus you see that the best and choicest presence of God and Christ is reserved for Heaven. Bee

Fifthly, The perfection of grace is reserved for glory; though our graces bee our best Jewels, yet they are imperfect, and do not give out their full lustre; they are like the Moon, which when it shineth brightest, hath a dark spot, 1 *Cor.* 13. 9, 10. *For wee know in part, and wee prophesie in part; But when that which is perfect is come, then that which is in part shall bee done away. Here wee are all as an unclean thing, and all our Righteousnesses are as filthy rags*: O the stains, the spots, the blots, the blemishes that attend our choicest graces and services! our best personal Righteousness is stained with much unrighteousness; perfection of grace and holiness is reserved for Heaven, *Ephes.* 5. 25, [illegible] 7. *Jude Epist.* 24.

Perfectum id est cui nihil deest.

Isa. 64. 6.

Ephes.

Ephes. 4. 13. In the work of conversion, God laies the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will bee a King upon its Throne. For the making this truth more fully out, I will onely instance in the joy of the Saints, and that thus,

First, The joy of the Saints in Heaven, shall bee pure joy; here
Psal. 2. 11 our joy is mixt with sorrow, our rejoycing with trembling, *Matth.* 28. 8. *The women departed from the Sepulchre with fear and great joy*; this composition of two contrary passions, is frequently found in the best hearts; here the best have sorrow with their joy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, &c. But in Heaven
Rev. 7. 17 they shall have joy without sorrow, light without darkness, sweetness without bitterness, Summer without winter,

winter, health without sickneſſe, honour without diſgrace, glory without ſhame, and life without death, *Rev.* 21. 4. *And God ſhall wipe away all teares from their eyes, and there ſhall bee no more death, neither ſorrow, nor crying, neither ſhall there bee any more pain; for the former things are paſſed away.* But,

Secondly, As they ſhall have in Heaven pure joy, ſo they ſhall have in Heaven (*plenitudinem gaudii*) fulneſs of joy; here all joy is at an ebb; but there is the flood of joy, there is fulneſs of joy, *Pſal.* 16. 11. *In his preſence is fulneſs of joy, and at his right hand is pleaſures for evermore*; here ſhall bee (*gaudium ſuper gaudium*) joy above joy, joy ſurmounting all joy; here ſhall be ſuch great joyes, as no Geometrican can meaſure; ſo many joyes, as no Arithmetician can number; and ſo wonderful, as no Rhetorician can utter, had hee the tongue of men and Angels, here ſhall bee joy with-

If one drop of the joyes of Heaven ſhould fall into Hell, it would ſwallow up all the bitterneſs of Hell. *Auguſt*

in thee, and joy without thee, and joy above thee, and joy beneath thee; and joy about thee; joy shall spread it self over all the members of your bodies, and over all the faculties of your souls, in Heaven, your knowledge shall bee full, your love full, your visions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will arise fulness of joy. If all the earth were Paper, and all the Plants of the earth were Pens, and all the Sea were Ink; and if every man, woman, and childe, had the pen of a ready writer, yet were they not able to express the thousandth part of those joyes that Saints shall have in Heaven; all the joy wee have here in this world, is but pensiveness to that wee shall have in Heaven; all pleasure here to that, but heavinesse; all sweetnesse here to that, but bitternesse. But

Thirdly, The joy of the Saints in Heaven, shall bee a lasting joy, an uninterrupted joy; here their joy is

is quickly turned into sorrow, their singing into sighing, their dancing into mourning; our joy here is like the Husbandmans joy in Harvest, which is soon over, and then wee must sow again in tears, before wee can reap in joy. *Davids* joy was soon interrupted; *In my prosperity, I said I should never bee removed, but thou didst hide thy face, and I was troubled.* Now *David* had the Oyl of joy and gladness, and by and by the spirit of heavines and sadness. *Restore to mee the joy of thy salvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but this joy was soon interrupted, by his parting with his dear *Benjamin*. Psal. 30. 6, 7. Psa. 51. 12.

I might shew you this truth in other instances, as in *Abraham*, *Job*, and other Saints; but surely there is no Beleever but findes, that sometimes sin interrupts his joy, and sometimes Satan disturbs his joy, and sometimes afflictions, and sometimes desertions eclipse his joy; sometimes the cares of the

world, and sometimes the snares of the world, and sometimes the fears of the world marrs our joy; sometimes great crosses, sometimes near losses, and sometimes unexpected changes turns a Christians harping into mourning, and his Organ into the voice of them that wee[illegible]

Job 30. 26.-7 ult. Some worm or other is still a gnawing at the very root of our joy, like the worm that made *Jonah* his Gourd to wither.

Some say of *Rhodes*, that there is not one day in the year in which the Sun shines not clearly on them. Surely there is hardly one day in the year, yea, I had almost said, one hour in the day, wherein something or other doth not fall in, to interrupt a Christians joy.

But now in *Heaven* the joy of the Saints shall bee constant, there shall nothing fall in to disturb, or to interrupt their joy, *Psal.* 16. 11. *In thy presence is fulness of joy, and at thy right hand is pleasures for ever more*; Mark, for quality, they are pleasures; for quantity, fulness; for dignity

nity, at Gods right hand, for eternity, for ever more. And millions of years multiplied by millions, make not up one minute to this eternity of joy that the Saints shall have in Heaven; in Heaven there shall be no sin to take away your joy, nor no devil to take away your joy, nor no man to take away your joy, *Joh.* 16. 22. *Your joy no man taketh from you*; The joy of the Saints in Heaven is never ebbing, but alwaies flowing to all contentment; the joyes of Heaven never fade, never wither, never die, nor never are lessened, nor interrupted; the joy of the Saints in Heaven is a constant joy, an everlasting joy, in the root, and in the cause, and in the matter of it, and in the objects of it (*Æterna erit exultatio, qua bono lætatur æterno*) Their joy lasts for ever, whose objects remains for ever, *Isa.* 35. 10. *And the Redeemed of the Lord shall return, and come to Zion with songs, and everlasting*

In quibus operamur, in illis & gaudemus, saith Tertullian. In what things or persons wee act, in those things wee rejoyce.

ing joyes upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flye away. In this world, not only the joy of Hypocrites, and the joy of prophane persons, but also the joy of the upright is (often times) *as the crackling of thorns under a pot*, or as the blaze of a brush fagot, now all on a flame, and as suddenly out again, or like the beast *Ephemeron*, that dieth the day it is born; but the joy of Beleevers in Heaven, shall bee like the fire upon the Altar, that never went out. When *Cæsar* was sad, hee used to say to himself (*Cogita te Cæsarem esse*) think thou art *Cæsar*: So when your hearts are sad and sorrowful, O then think of these everlasting joyes that you shall have in Heaven. But I must hasten, and therefore in the

Sixth place, As the best joyes, so the best society, the best company is reserved till last, it is reserved till Beleevers come to Heaven, *Heb.* 12. 22, 23, 24. *But yee are come unto Mount Sion, and unto the City of*

the

the living God, the heavenly Jerusalem, and to an innumerable company of Angels. To the general Assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and the spirits of just men made perfect, and to Jesus the Mediatour of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Here (*Erimus cives cœli, socii Angelorum, coheredes Christi.*) Wee shall bee Citizens of Heaven, fellows of Angels, Co-heirs with Christ, Citizens with Saints, and of the household of God (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum cœli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! Woe to mee (saith one) which am not where the holy Saints bee, for their life is out of all gun-shot, and danger of death, their knowledge without errour, their love without offence, and their joy

μυριάσιν, To the Myriads, or many ten thousands of Angels.

Ephes. 2. 19, 20

Aug. lib. de Spir. &c. c. 57

joy without any annoy; the dignity and diverſity of the Inhabitants of Heaven, doth much ſet forth the glory of *Heaven*; this earth, this world is full of ſinners, but *Heaven* is full of Saints; this world is full of men, but *Heaven* is full of Angels; this world is full of friends and enemies, but in *Heaven* there ſhall bee onely friends, and ſons; here the nobility and majeſty of the gueſt, caſts a great deal of honour and ſplendour upon the Royal Palace where they meet; no company ſo noble, ſo ſweet, ſo deſirable, ſo delightſome, ſo comfortable, ſo ſuitable as this.

Strigelius deſired to die, to bee freed from the implacable ſtrife of divines.

Firſt, *Here* all ſhall bee of one mind, of one judgement; in *Heaven* there ſhall bee no diſcord, no wrangling, no quarrelling, no dividing; here all ſhall think the ſame things, and ſpeak the ſame things, and do the ſame things. Now Turks and Pagans can agree, and Bears and Lions, Wolves and Tygars can agree; nay, a Legion of Devils can better agree in one body, than a hand-

handfull of Saints can agree in one City, in one Nation, &c. There was a Temple of Concord among the Heathen, and yet how rare is it to finde a Temple of Concord, among them that are the Temple of the Holy-Ghost? whilst there was a contest among the birds about a Rose found in the way, a mischievous Owl came in the night and carried the flower away; you know how to apply it; but now in Heaven, there shall bee no heats, no contests, no debates, no disputes, but as the Curtains of the Tabernacle were all looped together, so all the Saints in Heaven shall be all looped together in one mind, in one judgement, and in one way.

Secondly, All the Saints in Heaven shall bee of a sweet golden disposition; here the different dispositions of Saints doth much hinder that sweetnes of communion, which otherwise would be amongst them; here some are of a sowre disposition, and of a crosse and rugged temper, but in Heaven all Saints shall be of a

Grace in a crosse unhewn nature, is like a Diamond set in Iron.

a sweet, a soft, a silken disposition, which will exceedingly sweeten that royal communion: here grace in a man of an untoward, crooked disposition, is like a Brass Ring upon a leprous finger; and grace in a man of a sweet disposition, is like a Gold Ring upon an Alabaster hand; now in Heaven all the Saints shall bee of a golden disposition, yea of a God-like disposition, which is the sweetest, the noblest, the choicest. But

1 Thes. 4. 17, 18

Thirdly, In Heaven the Saints shall have a constant injoyment of one another; as they shall ever bee with the Lord, so they shall ever bee one with another: here they meet and part, but in Heaven they shall meet, and never part; now it is their life to meet, and their death to part; now it is their Heaven to meet, and their Hell to part; but in Heaven they shall bee alwaies in one anothers eye, in one anothers arms, or upon one anothers knees.

Plut. in vita Them.

Themistocles having a peece of ground to sell, appointed the Cryer to proclaim, that whosoever would buy

bury it, should have a good neighbour; the Saints in Heaven shall bee alwaies sure of good neighbourhood, they shall never want good company; in this world *Abraham* and *Lot* must live asunder, but there they shall alwaies live together: The *Cynick* of old was fain to look for an honest man with a Candle, because of the scarcity of them, but Heaven shall be alwaies full of such Saints, as shall shine as so many stars, yea as so many Suns in glory.

Fourthly and lastly, The Saints shall have a real, a personal, a particular knowledge of one another in Heaven; here wee know but a few Saints, but in Heaven wee shall know all; *in cœlo nullus erit alienus*, there shall bee no stranger in Heaven. Now this truth I shall make good by some Arguments brought to hand, and by the addition of others; take them thus.

First, *Adam*, when hee was in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as hee saw her, though hee had Gen. 2. 23.

had never seen her before, now certainly our knowledge in Heaven shall bee more ample, full, and perfect, than ever *Adams* was in innocency, therefore without all peradventure, the Saints shall know one another in Heaven. *Luther*, the night before hee died, discoursing with his Christian friends, the question was put, Whether the Saints should know one another in Heaven; *Luther* held the affirmative, and this was one of the reasons hee gave to prove it, that *Adam* knew *Eve* as soon as ever hee saw her, and that not by discourse, but by divine revelation, and so shall all the Saints know one another in Heaven. But

Melch. Adam.

Secondly, The Disciples, *Peter*, *James*, and *John*, being in the Mount at Christs transfiguration, though they had but a taste, a glimpse of the glory of Heaven, yet they knew *Moses* and *Elias*, though they were dead many hundred years before. Now if the Disciples in an unglorified condition knew *Moses* and

Mat. 17. 1,2,3,4.

and *Elias*, then certainly when Saints shall bee in a full glorified condition, they shall know them, and all the rest of that royal family; here they knew *Moses* from *Elias*, and *Elias* from *Moses* (whom they never saw before) and both from Christ; and therefore wee need not doubt but in that state of blessednesse (wherein God shall bee all in all, and wherein wee shall know as wee are known) wee shall have a particular and personal knowledge of one another. *Chrysostome* saith, that in Heaven wee shall point out the Saints, and say, Lo yonder is *Peter*, and that is *Paul*; Lo yonder is *Abraham*, the great Believer, and yonder is *Jacob*, who as a Prince prevailed with God; Lo yonder is *Moses*, who was the meekest man in all the world; and there is *Job*, that was the patientest man in all the world; Lo there is *Joshua* and *Caleb*, that followed the Lord fully; and there is *Jeremiah*, that was once in the dungeon; Lo there is *Jonah*, that was once in the Whales belly, and there is

is *Daniel* that was once in the Lions den; Lo yonder is *John* the beloved Disciple that used to lye in the bosome of Christ; and there is *Mary* that hath chosen the better part. But

Thirdly, The Saints shall rise with the same bodies that now they lay down in the grave; and if so, then doubtless they shall know one another in Heaven, the Husband the Wife, the Wife the Husband, the Father the Childe, and the Childe the Father; the Pastor his People, and the People their Pastor; the Master his Servant, and the Servant his Master. Now that the Saints shall rise with the very same individual body, is clear, *Job* 19. 25,26. *For I know that my Redeemer liveth, and that hee shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for my self, and my eyes shall behold, and not another, though my reins bee consumed within me.* In these words wee see that *Job* useth the word

1 Cor. 15. 42,43,44, 45
Act. 4. 2 ch. 17. 18. 32. ch. 23. 6. ch. 24. 16
Mat. 22. 32
Ezek. 37.

word my, *and my eyes shall behold*; as it were pointing to it with his finger, adding not only positively, but exclusively, this, and no other; *Job* did fully beleeve that the same numerical body, at which hee pointed, should rise again; and *Paul* saith, not a mortal, a corruptible, body, at large, but *hoc*, *This corruptible must put on incorruption, and this mortal must put on immortality*; The Apostle did as it were lay his hand upon his own body, and then saith hee, this corruptible body, and not another; this mortal, and not another, shall bee raised when the Trumpet sounds. It cannot stand with the unspotted justice and holiness of God, that one body should sow, and another body should reap that never sowed; that one body should labour, toil, sweat, suffer, and another body that hath done none of this should carry the reward. *Tertullian* saith, that hee will pray that the same body may rise again, for the resurrection is not of another body, but of the same that falleth; 1 Cor. 15. 53

falleth not a new Creation, but a raising up; the self same body shall certainly rise again, else were it a raising up of a new, rather than a raising again of the old; it cannot stand with equity and right, that one body should sin, and another body should suffer; No righteous Judge will suffer a victorious person to dye, and another that never struck stroke, to have the Crown of his deservings. It is but justice that those very eyes that have dropt many a tear before God, should bee wiped by God; I say those very eyes, and not another pair of new-made eyes; it is but justice, that that very tongue that hath blest God, should bee blest by God; it is but justice, that those very hands that have been much in doing for Christ, and those very lips that have been much in praising of Christ, and those very backs that have been laded with many heavy burdens for Christ, and those very feet that have been in the stocks for Christ, and that have run in the waies of Christ,

Christ, should at last bee raised, and crowned by Christ; and this truth you may see clear in the glorious Resurrection of Christ from the dead; that very same body that was wounded, crucified and slain, that very same body did rise again: Christ could very easily (if hee had pleased) in three daies, nay in three hours, yea, in three moments, have cured his wounds, but hee would not, to confirm his Disciples, and to shew that hee had the very same body which was wounded and crucified for their sins, for their sakes; and therefore hee bids *Thomas* to reach his finger, and behold his hands; and to reach his hand, to thrust it into his side; whereby Christ made it evident, that that very same body of his which was wounded, crucified, and buried, was raised, and not another; and therefore as in the head the same body which died rose again, so it shall be with all his Members in the great day of the Resurrection. Now seeing that wee

Joh. 20. 27
Luk. 24. 36, to 47

shall rise again with the very same individual, or numerical bodies that wee lay down in the grave, wee need not question but that wee shall know one another in Heaven. But

Fourthly, That knowledge which may most increase the joy and comfort of the Saints, shall certainly bee in Heaven; but that is a perfect personal knowledge of each other; therefore there shall bee a particular personal knowledge of one another in Heaven; the husband shall know the wife, the wife the husband; the Father the childe, and the childe the Father, &c.

I have read a story of *Austin*, how that a widow grieving for the losse of her husband, to comfort her, hee told her, that it was but a short time that they were parted, and that of all persons shee should enjoy her husband most in Heaven; nay (saith hee) thou shalt not onely know thy husband, but all the Elect shall know thee, and thou shalt know all them. The personal knowledge of the

Saints on earth, doth exceedingly increase our joy and comfort, it makes this wilderness to bee a paradise, *They that fear thee will bee glad when they see mee*, saith the Psalmist; yea *Seneca* (the Heathen) saw so much excellency that morality put upon a man, that hee saith, that (*ipse aspectus boni viri delectat*) the very looks of a good man delight one. Ah! how often are the Saints delighted, warmed, and gladded by hearing well of other Saints, whose faces they have never seen? and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort; what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can conceive, what pen can describe, the unspeakable joy and comfort that will bee raised in the hearts of the Saints, upon that perfect, particular, personal knowledge that the Saints shall have one

Psal. 119. 74.

of another in Heaven? Heaven would bee but an uncomfortable place, if the Saints there should be strangers one to another; the faces, the words, the waies, the works of strangers, are very little pleasing and delightfull to us here; what would they then bee in Heaven? But

Fifthly, The Saints, in the great day of account, shall know the persons of wicked men, who shall bee

1 Cor. 6. 1,2,3,4 indicted, arraigned, condemned and judged by Jesus Christ, and all his Saints about him; this great day

Rom. 2.5. will bee a declaration of the just

Eccles. 12. 14 judgement of God; in this great day, every wicked work, and every wicked worker shall be brought to light; and indeed it would bee but in vain to bring evil works to light, if the evil worker be not also brought to the light; in this great day the Saints shall see and know *Cain* in his person, they shall bee

1 Joh. 3. 12 able to point at him, and say, yonder stands that bloody *Cain*, who slew his Brother, because hee was

more

more righteous than hee. And there stands *Pharaoh*, the great oppressor of Gods *Israel*, and hee that stood is out against Heaven it self. And look, there stands bloody *Saul*, who lost his Crown, his Kingdome, his Soul, his All, by disobedience; and there is *Haman*, who was feasted with the King one day, and made a feast for Crows the next. Lo there stands *Pilate*, that condemned Christ, and there is *Judas* that betrayed Christ; in this great day that word shall bee made good, every man shall appear to account for the works that hee hath done in his body, so that both wicked works, and wicked workers, shall plainly appear before our Lord Jesus, and all his Saints, who with him shall judge the world: now certainly, if the Saints shall know the wicked in that great day, they shall then much more know one another, when they shall all sit as fellow-Justices round about Jesus Christ the righteous Judge, to pass a righteous sentence upon all unrighteous souls.

Exod. 1.

Esth. 6.

1 Cor. 9. 10

But

Luk. 13. 28 Mat. 8. 11 See Beza and Piscator.

Sixthly, Christ tells the Jews, that they shall *see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God*; All the Saints shall have communion with *Abraham, Isaac, and Jacob* in the Kingdome of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac, and Jacob*; the phrase of seeing *Abraham, Isaac, and Jacob* in the Kingdome of Heaven, doth doubtlesse import thus much, that they shall bee known personally, and distinctly from all other persons in the Kingdome of Heaven; Saints in Heaven shall bee able to point at *Abraham*, and say, There is *Abraham*, that was the great pattern for believing, and there is *Isaac*, that was a sweet pattern for meditating, and there is *Jacob*, who had the honour and happinesse of prevailing with God; the Saints happinesse in Heaven shall bee greatly increased by mutual communion, and by their personal knowledge of one another in that blessed state. But

Rom. 4. 16,—23 Gen. 24. 63 Gen. 31. 22,—30

Seventhly

Seventhly and lastly, In Heaven the Saints shall know, as they are known, 1 Cor. 13. 12. Now God knows all the Saints personally, particularly, corporally, yea hee knows them all by name; and so doubtless all the Saints in Heaven shall know one another personally, and by name, else how shall they know, as they are known? here in this world wee know one another many times onely by report, or by writing, or by face, but in Heaven wee shall know one another by name; so God knows us now, and so wee shall know one another in Heaven, and this is none of the least parts of glory, that wee shall know one another in glory, yea, that wee shall know one another personally, and by name; the serious consideration of which may much support us, and comfort us under the sad losses of our friends and relations in the Lord. But in the

Exod. 33. 12.

Seventh and last place, As the best society is reserved till last, so the glorifying of our bodies is reserved

served till last. I shall a little hint unto you the glory and blessednes of the bodies of the Saints, when they shall all meet in Heaven, I shall not stand upon the privative blessednes of glorified bodies, which consists in their freedome from all defects, deformities, diseases, and distempers, which here they are subject to; here our bodies stand in need of cloaths to cover them, food to feed them, sleep to refresh them, physick to ease them, air to breathe them, and houses to shelter them, from all which glorified bodies shall bee free. But I shall onely speak of the positive prerogatives, and heavenly endowments, that glorified bodies shall bee invested with. As

Rev. 7. 16, 17

First, They shall bee like the glorious body of Christ, *Phil. 3. 21. Who shall change our vile body, that it may bee fashioned like unto his glorious body, according unto the working whereby hee is able even to subdue all things unto himself.* Our bodies shall bee as lovely, and comely, as bright, and glorious, as the body of Christ is.

Chry-

Chrysostome saith, that the bodies of the Saints shall bee (*septies clariora Sole*) seven times brighter than the Sun: Certainly Saints shall bee as handsome bodied, and as comely featured as Christ is; though their bodies bee sown in dishonour, yet they shall bee raised in glory. If *Stephens* face did shine as if it had been the face of an Angel, that is bright and glorious; And if there were such a lustre and glory upon *Moses* his face, that the children of *Israel* were afraid to come near him, and hee forced to put a veil upon it, till hee had done speaking with them; I say, if there were such a glory upon the face of these two mortals: O then! how will the faces and bodies of the Saints glitter and shine, when their bodies shall bee made conformable to the glorious body of Jesus Christ? Certainly, as the light and glory of the Sun, doth far exceed the light of the least twinkling Star, so much, and more shall the glory of the Saints bodies excel that glory and splendour that was

1 Cor. 15. 43

Mat. 13. 43

Act. 6. 15

Exod. 34. 29. -- 36

What is a spark in the chemney, or the Sun in the firmament

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful, and amiable. *Plutarch* in the life of *Demetrius*, saith, that hee was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no waies able to paint out the beauty and glory that shall bee upon the bodies of the Saints in that day of glory, wherein the Saints shall shine as so many Suns. But

Secondly, Their bodies shall in a kinde be spiritual, 1 *Cor.* 15. 44. *it is sown a natural body, it is raised a spiritual body*; there is a natural body, and there is a spiritual body; their bodies shall bee spiritual, (*non substantia, sed qualitatum respectu*) not in regard of substance, but state and condition; spiritual in the Text is not opposed to visible, but to natural, for their bodies, though (in a sense) they are spiritual, yet they

σῶμα ψυχικὸν, An Animal, or souly body, that is a [illegible] and animated by the soul after a natural way, and manner, by the intervention of natural helps, such as eating, drinking, sleeping, and the like.

they shall bee as visible as the glorious body of Christ, when I say their bodies shall bee spiritual, you must not think that I mean that their bodies shall bee turnid into spirits, O no! for they shall keep their bodily dimensions, and be true bodies still. Look as in change of old and broken vessels, the matter is the same, onely the colour is fresher and brighter, and the fashion newer and better: so in the day of glory, our bodies shall bee the same for substance that now they are, they shall retain the same flesh, blood, and bones, and the same figure and members that now is, onely they shall bee over-laid, or cloathed with spiritual and heavenly qualities and prerogatives, their bodies shall bee glorious, of a due and comely proportion, of an exquisite feature and stature, of a lively colour, of cheerful aspect, and full of beauty and glory, splendour and favour. Now the bodies of the Saints shall bee spiritual; First, In respect of their full, perfect, and perpetual freedome

done from all heats, colds, hungerings, thirstings, sickness, weakness, wants; Here one cryes out, O my back, my back! another, Hab. 3. 16 O my belly! my belly! with the Prophet; and then, O my head, my head! with the Shunamites son; another, 2 King. 4. 19 O my son, my son! as David for Absolom; another, O my father, my father! with Elisha. 2 Sam. 18. ult. Every one here hath some ailment or other, some want or other, some grief or other, which fills his eyes with tears, and his heart with sorrow, but when these natural bodies, these animal, or soully bodies, shall be made glorious, then they shall bee fully and perpetually freed from all manner of miseries and calamities; they shall bee as the Angels, not subject to any sicknes, weakness, or wants; Rev. 7. 16, 17. 2 King. 2. 12 *They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of water, and God shall*

shall wipe away all tears from their eyes, Rev. 21. 4. *God shall wipe away all tears from their eyes, and there shall bee no more death, neither sorrow, nor crying, neither shall there bee any more pain; for the former things are passed away*; And in this respect their bodies may bee said to bee spiritual. But

Secondly, They may bee said to bee spiritual, in respect of their spiritual agility and nimblenes; Now our bodies are gross, dull, and heavy in their motion, and by this the soul is many times hindered in its lively operations; for when the soul would mount up on high, and busie her self about eternal objects, the body, like a lump of Lead, keeps it down; but now in this glorious state, the body shall put off all grosnes, dulnes, and heavines, and bee exceeding agil, light, and apt to motion, far beyond the swiftest Bird that flyes. Isa. 40. 31 1 Thes. 4. 17

I know not by what to set forth the agility of glorified bodies, a Post, a Bird, a Torrent, are too short

short to set forth their agility.

Luther saith, That a glorified body shall move up and down like a thought.

And *Austin* saith, The body will presently bee here and there, where the soul would have it. Certainly the speed and motion of glorified bodies will bee extraordinary and incredible. A glorified Saint desiring to bee in such or such a place a thousand miles off, or more, hee will bee there in such an incredible short time, that one calls it *insperceptibile*, hardly to bee discerned, in which respect their bodies may bee said to bee spiritual. But

Aug. de Civ. Dei, l. 22. c. 30. Wisdom 3. 7. In the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

Thirdly and lastly, They may bee said to bee spiritual, because of that perfect, full, absolute, and compleat subjection that they shall delightfully and perpetually yeeld to the Spirit of God; now they often vex and grieve, affront and fight against the Spirit of God; the mem-

members of our bodies as well as the faculties of our souls, do often make war upon the Spirit of grace, as the Apostle fully shews, in that, *Rom. 6. The spirit often lusts against the flesh, and the flesh against the spirit.* Now the body saies to the soul, *Be not righteous over much, neither make thy self over wise, why shouldest thou destroy thy self?* Eccles. 7. 16. *Cyprian* readeth this verse thus (*Noli esse multum justus, & noli argumentari plus quam oportet*) bee not just over much, and do not argue and dispute more than is meet; the body is often apt to say to the soul, thou art just over much, O soul! and thou dost argue and dispute against this sin, and that way, and this comfort, and that enjoyment, more than is meet; And the soul seems to answer, *vers. 17. Bee not over much wicked, neither bee thou foolish, why shouldest thou dye before thy time?* Gal. 5. 17.

But now in Heaven the bodies of the Saints shall bee fully, perfectly, and delightfully under the command,

mand, conduct, and guidance of the Spirit, and therefore may truly bee ſaid to bee ſpiritual. As the ſpirit ſerving the fleſh may not unfitly be called carnal (ſaith one) ſo the body obedient to the ſoul, may rightly bee termed ſpiritual; glorified bodies are ſpiritual, not in their eſſence, but in condition and quality, as being fully and perpetually under the government of the ſpirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it ſhould bee reading the things of the Spirit; and now the feet are wandring, when they ſhould bee walking in the waies of the Spirit; and now the hand is idle that ſhould bee diligent in the work of the Spirit; O but now in Heaven, the tongue, the eye, the ear, the hands, the feet, ſhall be all brought into an Angelical, willing, and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed ſpiritual. But

Thirdly,

Aug. de civ. Dei. l. 13. c. 20

Ephes. 4. 29, 30, 31 Iſa. 63. 10

Thirdly and lastly, as their bodies shall be spiritual, so they shall bee immortal, they shall bee incorruptible; here these elementary bodies of ours; by reason of their earthly and dreggish composition, are subject to mortality and corruption, and indeed man is so poor a peece that hee no sooner begins to live, but hee begins to dye, his whole life is but a lingring death. Death every hour lies at the door, this Serjeant constantly attends all men; in all places, companies, changes, and conditions. *Petrarch* telleth of one, who being invited to dinner the next day, answered (*ego à multis annis crastinum non habui*) I have not had a morrow for this many years. Many dangers, many deaths, every hour surround these lives of ours. Here saith one, *Accedimus*, wee enter into the world; *Succedimus*, wee succeed one another in the world; and last of all, *Decedimus*, wee depart, all out of the world; O but in Heaven wee shall have immortal bodies!

1 Cor. 15. 42, 54.

2 Cor. 11. 23.

Luk. 20. 36. *Neither can they dye any more, and are equal to the Angels*, by the power, presence, and goodness of God, their bodies shall be so perfumed and imbalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred years in the golden pot without putrefying, or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure, and immortal; the immortality of glorified bodies shall far excel that of *Adams* in Paradise, for they shall bee free from all possibility of dying; for they shall bee perfectly and perpetually freed from all corruptible and corrupting elements; Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmfull, malignant, or afflictive passion attending them; *Adam* in his noble estate was in a possibility of dying, but the Saints in their glorified conditions are above all possibility of dying; this is a happinesse that *Adam* could not reach to

Aug. de civ. Dei. l. 22. c. 30.

in

in his state of integrity; the greater obligation lyes upon all that shall come to glory.

It is reported of the Duke of *Bullone* and his company, that when they went to *Jerusalem*, as soon as they saw the high Turrets, they gave a mighty shout, that even made the earth ring, crying out, *Jerusalem*, *Jerusalem*; so when the Saints shall all meet in the heavenly *Jerusalem*, O how will they make even Heaven to ring again, crying out, Immortality! Immortality! Immortality! And thus (I suppose) I have clearly and fully made good that great truth, to wit, *That the best and greatest things are reserved for Believers till they come to Heaven*. I shall now give you a brief account of the reasons of this point, and then come to the application, and bringing home of this precious truth to our own souls. Now the Reasons of the Point are these.

2 The reasons of the Doctrine

First, Because it is his good will and pleasure to reserve the best

1 Reason.

things for his people till last, *Luk.* 12. 32. *Fear not little flock* (there are two diminutives, in the Greek) *for it is your Fathers good pleasure to give you the Kingdome*: As it is Gods good pleasure to give you a Kingdome, so it is his good pleasure not to give you the Kingdome till last, 2 *Tim.* 4. 7. 8. *Edward* the sixth could not give his Kingdome away (if hee could, it had not come as it did to Queen *Mary*) but our Heavenly father doth now give a Kingdome of Grace, and will at last also give a Kingdome of Glory to them that walk uprightly, *Psal.* 84. 11. But

μικρὸν ποίμνιον, *Mikron Poimnion.* Little, little, in their own esteem, and in the worlds account.

2 Reasons.

Secondly, That hee may keep the hearts of his people in a longing, and in a waiting frame, for the injoyment of those great and glorious things that hee hath reserved for them till last, *Heb.* 13. 14. *Here wee have no continuing City, but wee seek one to come*: The greater and better the things are that are laid up for us, the more we should long and wait for the happy injoyment

Heb. 11. 14, 15, 16 Col. 3. 1, --5.

of

of them; *Abraham* waited long for a Son, and *Hanna* waited long for a childe, and *Joseph* waited long for his advancement, and *David* waited long for the Crown, the Kingdome, and they had all a most happy issue; the longer wee wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will bee the chear, meaning, the longer hee stay'd for the Empire, the greater it would bee; the longer wee wait for happinesse, the more at last wee shall have of happinesse; the great things of eternity are worth nothing if they are not worth a longing, and a waiting for. But

Waiting is *bonum utile*, a profitable good

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable, 1 *Cor.* 15. 19. *If in this life onely wee have hope in Christ, wee are of all men most miserable*: No men usually out of Hell, are so much afflicted, tempted oppressed, scorned, despited, and

3 Reason.

neglected, as they are; here they have their Hell, they had need of a Heaven to come; here they are cloathed with ſhame, they had need hereafter to bee crowned with honour, or elſe they would be the unhappieſt men in all the world; here the life of a Beleever is filled (*multis & multiplicibus miſeriis*) with many and multiplied miſeries, with miſeries of body, with miſeries of minde; multiplied miſeries attend him, at bed and board, at home and abroad; every condition is full, and every relation is full of miſeries and calamities; and therefore one ſaith well (*quomodo poteſt amari hæc vita, tantas habens amaritudines? Quomodo etiam dicitur vita, tot generans mortes?*) How can this life bee loved, which is ſo full of loathſome bitterneſſe? yea how can it be called a life, which bringeth forth ſo many deaths? yet he is a fool (ſaith one) that looketh upon a godly man under trouble and ſorrow, and thinketh him to bee unhappy, becauſe as a fool (*Atten-*

Kempis. l. 3. de Imitat. Chriſti, c. 20.

Aug. in Pſal. 19.

dit

dit quid patietur, & non attendit quid illi seruetur) hee attendeth what he suffereth, and doth not attend what is reserved for him. If the best things were not reserved for Beleevers till last, they should have the saddest portion of all men, *viz.* a Hell here, and a Hell hereafter, and so sinners should have but one Hell, and Saints two, which would be blasphemy to affirm. But

Fourthly, God reserves the best things for his people till last, for the greater terrour and horrour, conviction and confusion of wicked and ungodly persons, who now revile them, and judge them to bee the unhappiest men in all the world: O but when the Lord shall in the sight of all the world gloriously own them, and put royal Robes upon their backs, and golden Crowns upon their heads, then, O what a shame, what covering of the face, what terrour, what trembling, with *Haman*, will possesse the hearts of wicked men! the great honour and glory that God will put upon his

4 Reason.

Psa. 58. 11
Lam. 4. 21.

Est. 6. 6, --ult.

Dan. 5. 1. -8. people at last will bee to wicked men, what the hand-writing upon the wall was to *Belshazzar*: O it will make their countenance to change, their thoughts to bee troubled, the joynts of their loyns to be loosed, and their knees dashed one against another. Now that word shall bee eminently made good: *He*

Psal. 107. 41, 42. *setteth the poor on high from affliction, and maketh him families like a flock: The righteous shall see it, and rejoyce, and all iniquity shall stop her mouth*: O what trouble of mind, what horrour of conscience, what distraction and vexation, what terrour and torment, what weeping and wailing, what crying and roaring, what wringing of hands, what tearing of hair, what dashing of knees, what gnashing of teeth will there bee among the wicked, when they shall see the Saints in all their splendour, dignity, and glory!

Luk. 13. 28 *When they shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God, and themselves shut out for ever.* Now shall the wicked lamentingly say,

ſay, Lo! theſe are the men that wee counted fools, mad-men, and miſerable: O but now wee ſee that wee were deceived and deluded! O that wee had never deſpiſed them! O that wee had never reproached them! O that wee had never trampled upon them! O that wee had been one with them! O that wee had imitated them! O that wee had walk'd as they, and done as they, that ſo wee might now have been as happy as they! O but this cannot bee! O this may not bee! O this ſhall never bee! therefore O that wee had never been born! O that now wee might bee unborn! O that wee might bee turned into a Bird, a Beaſt, a Toad, a Stone! O that wee were any thing but what wee are! or, O that wee were nothing! O that now our immortal ſouls were mortal! O that wee might ſo dye, that wee may not eternally dye! but it is now too late: O wee ſee that there is a reward for the Righteous! and wee ſhall ſuddenly feel, that by all the

the contempt that we have cast upon those glorious shining Saints, whose splendor and glory doth now darken the very glory of the Sun; wee have but treasured up wrath against the day of wrath; we have but added fuel to those burning coals, to those everlasting flames, in which we must now lye for ever. But

Dan. 12.3

Rom. 2.4, 5, 6, 7.

Psa. 140. 10.

5 Reason.

Fifthly, the Lord hath reserved the best things for his people till they come to Heaven; that so he may save his honour, and secure his glory; would it make for the honour and glory of God, to put his children, his servants, upon doing hard things, and upon suffering great things; and at last to put them off with nothing? surely it would not, and therefore the Lord, to save the honour of his great name, hath reserved the best Wine till last, the best and choicest favours for his people till they come to Heaven; the sweetest hony lyes at the bottome. I cannot see how God should save his glory, if hee should

John 2.10

2 Cor. 9.6, 7

put

put his children alwayes upon sowing, and never suffer them to reap; that they should still bee sowing in teares, if at last they should not reap in joy: Men that love but their names, and honour, in the world, will not be served for naught, and will God? will God? who is infinitely more tender of his Name and Honour, than any created beeings can be of theirs. Psal. 126. 4, 5, 6. Isa. 42. 8. ch. 48. 11.

I have read of *Alphonsus*, a King of *Spain*, who when a Knight falling into want, and being arrested for debt, there was a petition to the King to succour him, I, said the King, if he had spent his estate in mine, or in the Common-wealths service, it were reason hee should bee provided for by mee, or the Common-wealth; men of honour will provide for them that spend themselves in their service, and will not God? will not God do as much, yea more for them that spend themselves in his service? Surely hee will, *Heb.* 11. 16. *But now they desire a better Country, that is, an hea-*

heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City. As if he had said, had not God prepared for them a City, had hee not made some blessed provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might well have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run thorow so many dangers and deaths for his sake) had hee not provided and laid up for them, according to his promise, and suitable to his greatnesse and goodnesse, his dignity and glory, it would have put God to the blush, to speak after the manner of men. I have read concerning *Dyonisius* of *Sicily*, that being extreamely delighted with a Minstrel that sung well, hee promised to give him a great reward, and that raised the fancy

fancy of the man, and made him play better, but when the musick was done, and the man waited for his reward, the King dismissed him empty, telling him, that hee should carry away as much of the promised reward, as himself did of the musick, and that hee had paid him sufficiently with the pleasure of the promise, for the pleasure of his song; but it will not stand with the honour of the King of Kings to put off his servants so poorly, whose prayers, praises, and tears, have been most sweet and delightful musick to him; no, hee will do like himself at last, and that his children know. It troubled a Martyr at the stake, that hee was going to a place where hee should ever bee a receiving wages, and do no more work. But

Sixthly that hee may make his Children Temptation-proof, hee hath reserved for them the best things till they come to Heaven; the great things that God hath reserved for Beleevers in Heaven was

6 Reason.

that

that which made those worthies of whom this world was not worthy, temptation-proof, as you may see in that 10. of the *Hebrews*, 33, 34, 35. *verses*, and throughout the 11. chapter of that Epistle; The pleasures, the treasures, the dignities and glories that are reserved for Beleevers in Heaven, make them bravely and nobly to resist all those temptations that they meet with, from a tempting world, or a tempting Devil.

Austin blest God, that his heart and the temptation did not meet together, by the precious things that are reserved for Beleevers in Heaven. God keeps their hearts and temptations asunder. When *Basil* was tempted with mony and preferment, saith hee (*pecuniam da quæ permaneat ac continuo duret, gloriam quæ semper floriat*) give mee mony that may last for ever, and glory that may eternally flourish. Satan made a bow of *Jobs* wife (of his rib) as *Chrysostome* speaks, and shot a tentation by her at *Job*, thinking

Basil in 40. Martyrs.

to

to have shot him to the heart, *Curse God and dye*; but *Jobs* sincerity and integrity, and his hopes of immortality and glory, was a breast-plate that made him temptation-proof. Ah Christians! do not you daily finde that the glorious things reserved for you in Heaven, do mightily arm you against all the temptations that you meet with on earth? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them. Glory is such a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it; we must have better and larger hearts, and wee must have stronger and broader backs, before wee shall bee capable of bearing that excellent, exceeding and excelling weight of glory that is

2 Cor. 4. 17.

The Apostle alludeth to the Hebrew and Chaldee words, *Chabodh & Jakar*, which signifie both weight and glory.

is reserved in Heaven for us; Nay, Glory is such a weight, that when the Saints shall enter into it, if then the Lord should not put under his everlasting arms, and bear them up by his Almighty power, it were impossible they should be able to bear it; in this our frail mortal state, wee are not able to bear, the appearance, the presence, the glory of one Angel.

Ah! how much lesse then are wee able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said. But

8 Reason. Eighthly and lastly, The Lord hath reserved the best things for his people till they come to Heaven, because while they are in this world they are under age; they are not come to full age, here Saints are in their non-age, but when they come to Heaven, then they come to their full age, and then they shall have the Inheritance by the Father of mercies freely and fully

Gal. 4. 1, 2, 3, 4. Ephes. 4. 10, 11, 12, 13, 14.

setled

setled upon them. Children in their non-age are under Tutors and Governours; but when they come to age, then is the Inheritance setled upon them: So, here it is not for us in our non-age to mount into the clouds, to pierce this fulnesse of light, to break into this bottomlesse depth of glory, or to dwel in that unapproachable brightnesse; this is reserved till we come to full age.

Bernard Cant. Serm. 38.

And thus I have given you the Reasons, why God hath reserved the best and greatest things for his people till they come to Heaven; Wee shall now come to the Use and Application of this point to our own souls; Remembring that close Application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hyppocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happinesse by hearing, reading, or commending what I have spoke, or writ, but by a close application, and

bringing home of all to his own soul. The opening of a point is a drawing of the bow, but the application of the point is the hitting of the Marke, the white: and therefore

Job 21. 7-21. Mal. 3. 13, to 18. compared with the 17, 18, 19, 20. verses. Rev. 21. 8

First, If God hath reserved the best things for Beleevers till last, then by the rule of contraries, the worst things are reserved for unbeleevers till last: here wicked men have their Heaven, hereafter they shall have their Hell: the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings, and woes follow. *Luk.* 16. 22. 23. 24. 25. *The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosome. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame; but Abraham said, Son remember that thou in thy life time receivedst*

ceivedst thy good things, and likewise Lazarus evil things, but now hee is comforted, and thou art tormented.

Ah sinners! sinners! that day is hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end, *Psal.* 6. 11. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall bee the portion of their cup,* Psal. 140. 10. *Let burning coals fall upon them; let them be cast into the fire, into deep pits, that they rise not up again.*

Chrysologus, upon that passage in the Gospel, that the Angels carried away poor *Lazarus* into *Abrahams* bosome, and Hell swallowed up the rich Glutton, saith (*Ecce fratres, mors pauperis totam vitam divitis vicit, & elatio sola pauperis totam divitis pompam transcendit & gloriam*) Behold Brethren, the very death of the poor man excelleth the whole life of the wicked, and the car-

Chrysologus. Serm. 121.

rying away onely of the poor man, transcendeth all the pomp and glory of the rich man.

Charon (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above, how (saies *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades, and impure ghosts, shouldest set thy foot in that pure place of light, what a dishonour and derogation were that to the place?

Ah sinners! sinners! what a dishonour would it bee to God, to Christ, to Angels, to Saints, to Heaven, if such wretches as you are should be admitted into that Royal Palace, that Heavenly Paradise above?

Ah! your portion is below, and you are already adjudged to those torments that are endlesse, easelesse, and remedilesse; where the worm never dies, and the fire never goeth out. The day is coming upon you sinners, when all your sweet shall be turned into bitter; all your glory into shame, all your plenty into scarcity,

Rev. 14. 11

scarcity; all your joyes into sorrows; all your recreations into vexations; and all your momentary comforts into everlasting torments.

Now you raign as Kings, you look big, you speak proudly, you carry it highly, you walk contemptuously, but there is an after reckoning a coming that will appall you, and torture you for ever.

The time of this life is your Summer, but there is a Winter a coming upon you that shall never have end. God could not bee just, if your worst were not yet to come; neither could hee be just, if the Saints best were not yet to come. The time of this life is the Saints Hell, and the sinners Heaven, but the next life will bee the saints Heaven, and the sinners Hell. But,

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in Heaven; men will wait and wait long for some outward good, and will not you for the best and grea-

test good? Are there not many things that speak out the greatnesse of that glory that is reserved for you? As the price that Christ hath paid for it, and the great and glorious things by which it is shadowed out to us; As *Canaan, Jerusalem, Paradice.* And the dignity of the Inhabitants, there being none admitted under the degree of a King; and the great and glorious earnest of the Spirit; and the great care, cost, and charge that God hath been at to prepare and fit souls for the enjoyment of it; what do all these things speak out, but that the glory that is reserved for Beleevers, is great glory, and is it not then worth a waiting for? Let not Satans slaves wait more patiently for a few ounces of Gold, than you do for the Kingdome of Heaven.

Rev. 21. Rev. 1. 5, 6 Ephes. 1. 13. 14. Col. 1. 12

Again, as the things reserved for you in Heaven, are great, and therefore waitly. So they are certain and sure, and therefore wait. O patiently wait for the injoyment of them! when the Begger at the door is sure of speeding, hee will wait patiently,

Heb. 6. 16, 17, 18, 19.

hee

hee will wait unwearicedly; the glorious things reserved in Heaven for you, they are made sure and certain to you, by word, by Covenant, by oath, by blood, by the earnest, by the first fruits, and by Christs taking possession of them in your rooms, in your steads; therefore patiently wait for the enjoyment of them: O Christians! it is but a very short time that God hath proposed, to bee between grace and glory; between our title to the Crown, and our wearing the Crown; between our right to the heavenly Inheritance, and our possession of the heavenly Inheritance. All Christians bear up bravely, bear up sweetly, bear up patiently, for it will bee but a little, little, little while, before hee that shall come, will come, and will not tarry, and when he doth come, hee will not come (*vacuis manibus*) empty handed: no, when hee comes, hee brings his reward with him, Rev. 22. 12. when hee comes, hee will reward thee for every prayer that thou hast made, and for every Ser-

Ephes. 2. 6
John 14. 1, 2, 3, 4.

Heb. 10. 35, 36, 37. *Eti gar Mikron, O son, O son.*

mon that thou hast heard, and for every tear that thou hast shed, and for every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown bee set upon thy head. But

Thirdly, If the best things are reserved for Beleevers till they come to Heaven, O then let no Beleever envy, nor bee troubled at the outward prosperity and felicity of the men of the world: What is Darknesse to Light, Chaff to Wheat, Dross to Gold, Gall to Hony, Pebles to Pearls, Earth to Heaven? No more is all the glory and felicity that wicked men have in possession, to those great and glorious things that Saints have in reversion; and therefore, O Beleever, let not wicked mens prosperity bee thy calamity!

Psal. 37. 1. Psal. 73. 3. 4, 5, 6, 7. Job 21. 7, --13. Jer. 12. 1, 2.

There is a truth in that saying of *Chrysostome* (*Præstat serpentem provolutum in visceribus, habere quam invidiam*) A man were better have a Serpent tumbling in his bowels, than envy; for if a Serpent have food

Chrys. in 2. ad Corin. *Homil.* 19.

given

given it, it will not feed upon a man; but the more food is given to envy, the more it gnaweth him, in whose bowels it is; It is the office of envy to kill and torment the envious; Envy, it tortures the affections, it vexes the mind, it inflames the blood, it corrupts the heart, it wastes the Spirits, and so it becomes mans tormentor, and mans executioner, at once; take heed Christians, take heed of an envious eye, for that usually looks upon other mens enjoyments thorow a multiplying glasse, and so makes them appear greater, and bigger than they are; and this increases torment, this often makes a Hell.

It is reported of *Pausanias*, that a question being asked before King *Frederick*, what was good for the eye sight, and the Physicians answering some one thing, some another; *Samianus* answered that envy was very good; at which the company smiling, hee gave this reason for it; because that envy makes all things appear bigger than they

are

are. All Christians! Envy is a serpent, a Devil, that should bee abhorred and shunned more than hell it self. O Christian! with what heart canst thou envy wicked mens prosperity and worldly felicity, if thou dost but look up to thine own glory, and seriously consider of their sad reckoning, and future calamity? Dives was one day rolling in his purple Robes, Riches, and worldly glory, and the next day hee was roaring and roaring in the flames of hellish misery; and how soon this may bee the portion of those thou envyest, who can tell? and therefore rather pity them, than envy them; none need more prayer and pity, than those that want hearts, than those that have neither skill, nor will to pity themselves, to pray for themselves; and such are wicked men under their outward prosperity, and worldly glory, Job 21. 7, -26. But,

Fourthly, If the best things are reserved for believers till they come to heaven, O then let all Believers

bee

be contented, though they have but short commons in this world I see that is an heir to a great estate, though in his non-age he be kept short, yet this comforts and contents him, that though things are now short with him, it will bee but a little while before the Inheritance is setled upon him, and this makes him bear up sweetly and contentedly under all his wants and straights; Ah Christians! Christians! though for the present your wants may be many, and God may cut you short in many desirable injoyments, yet it will not bee long before the Crown, the Inheritance, bee fully setled upon you, and then you shall never know what want means more, what short commons means more, therefore bee content with your present condition, with your present portion, though it be never so little, never so mean, *Heb.* 13. 5. *Let your conversation bee without covetousnesse, and bee content with such things as you have* (or as the Greek hath it, τοῖς παροῦσιν, the things that are present) at

Phil. 4. 12, 13, 14. 1 Tim. 6. 6, 8.

Contenti presentibus. So *Beza.*

at this time the Hebrews had been plundered of all their goods, and goodly things *chap.* 10. 34. and so had nothing, or that which was as good as nothing left; yet they must be content with present things; when they had changed their rayment for raggs, their silver for brasse, their plenty for scarcity, their houses for holes, and caves, and dens, yet then they must bee contented with present things; when men cannot bring their means to their minds, then they must bring their minds to their means, and when this is done, then a little will serve the turn; a very little will serve to carry a man thorow his pilgrimage, and to bear his charges till hee comes to his home, till hee comes to Heaven; a little will serve nature, lesse will serve grace, though nothing will serve a mans lust. I have read of one *Dydimus*, a godly preacher who was blinde; *Alexander* a godly man, being with him, asked him whether hee

If thou live according to nature thou wilt never bee poor, if according to opinion, thou wilt never be rich, said the Heathen. *Seneca.*

hee was not much troubled and afflicted for want of his sight? O yes! said *Didimus*, the want of my sight is a very great grief and affliction to mee; whereupon *Alexander* cried him, saying, Hath God given thee the excellency of an Angel, of an Apostle, and art thou troubled for the want of that which Rats, and Mice, and brute Beasts have? And so *Augustin* upon the 12th. *Psalme* brings in God rebuking a discontented Christian thus, What is thy faith? have I promised thee these things? what? wert thou made a Christian, that thou shouldest flowrish here in this world? So may I say to Christians that are discontented, disquieted, and disturbed about the want of this or that worldly comfort; why are you troubled about the want of this or that worldly injoyment? you that have an interest in God, an interest in the Covenant, a right to Christ, a title to Heaven; you that have so much in hand, and more in hope; you that have so much in expectation, and

If there were any happinesse in riches, the gods would not want them, said *Seneca*.

so

so much in reversion; why do you sit sighing for the want of this outward comfort, and complaining for the want of that outward contentment, considering what great and glorious things are reserved in Heaven for you? It was said of the great Duke of Guise, that (though he was poor, as to his present possessions) yet hee was the richest man in France, in Bills, Bonds, and Obligations, because hee had engaged all the Noblemen in France unto himself, by advancing of them: a Christian, though a Lazarus at Dives door, yet in respect of his propriety in God, and his interest in the Covenant, hee is the richest, and the happiest man in all the world: and why then should hee not bee content? Well, remember Christian, that the honest cut to riches, and all worldly contentments, is by their contempt: it is great riches, it is the best riches not to desire riches; and God usually gives him most, that covets least: when two Monks came to King William Rufus to buy an Abbots

If there were any happiness in riches, the gods would not want them, said Seneca.

bors place, and indeavoured to outbid each other; a third Monk that came to wait on them, was asked what hee would give, he answered, not a penny; hee came to wait on him that shall have the place upon which the King gave the waiter the place: Just so doth God often carry it towards his people in this world; they that seek to last, shall have most. Solomon begs a wise heart, and God gives him that, and abundance of gold and silver, and honour, and what not, into the bargain; the best way to have much, is to be contented with a little.

I have read of Pompey, how hee took away from one of his Nobles almost his whole estate, and seeing him nevertheless to continue as chearfull, and well-contented as ever, he gave him that again, and as much more; this is a common thing with God, as Job, and many thousands can witnesse; the best way to have a pound, is to bee contented with a penny; the best way to have hundreds, is to be contented with

Plutarch.

Job i. and the last of Job compared.

pounds;

pounds; and the best way to have thousands is to bee contented with hundreds. Ah thou unquiet and discontented Christian! canst thou read over that saying of *Cato*, a Heathen, and not blush? (*Si quid est quo utar, utor; si non, scio quis sum; mihi vitio vertunt, quia multis egeo; & ego illis, quia nequeunt egere*) I have neither house, nor plate, nor garments of price in my hands; what I have, I can use; if not, I can want it; Some blame mee, because I want many things, and I blame them, because they cannot want; how many thousand Christians in these knowing and professing daies, might this Heathen put to the blush? O Christians! Christians! Let the remembrance of the Crown, the Kingdome, the Treasures, Pleasures, and Glories that are reserved in Heaven for you, make you bear up sweetly and contentedly under all your outward wants in this world. But

Aulus Gellius reports this of him.

Fifthly, If the best and greatest things are reserved for Beleevers till

the

they come to Heaven, then make not a judgement of the Saints condition, by their present state, if you do, you will condemn the Generation of the Just: what though they are now in rags? it will not be long before they are cloathed in their Royal Robes; what though they are now abased? it will not be long before they shall in the sight of all the world be highly advanced: what though they are now under many wants? it will not bee long before they shall bee filled with all fulnes; what though they are now under many tryals and afflictions? yet it will not bee long before all tears shall bee wiped away from their eyes, and their sighing turned into singing, and everlasting joyes shall bee upon their heads; and therefore do not judge of their condition by their present state. If you will needs be judging, then look that you judge righteous judgement; then look more at the latter end of a Christian, than the beginning. Remember the patience of Job, and consider what

Psa. 73. 12 13, 14, 15. Mat 7. 1, 2 1 Cor. 4. 5

Joh. 7. 24

James 5. 1

end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bolome, look not [illegible] beginning of *Joseph*, who was [illegible]far from his dream, Gen. 37.9. that the Sun and Moon should reverence him; that for two years hee was cast where hee could neither see Sun, nor moon; but behold him at last made Ruler over all *Egypt*, Gen. 41. 42,--46 and reigning fourscore years like a King. Look not upon *David*, as there was but a step between him and death; nor as hee was envied by *Saul*, and hated by his courtiers; but behold him seated in his Royal Throne (where hee reigned forty years gloriously) and dyed in his bed of honour, and his Son *Solomon*, and his Nobles about him. When *Israel* was dismissed out of *Egypt*; it was with Gold and Ear-Rings; and when the Jews were Exod. 11. dismissed out of *Babylon*, it was with Ezra 1. great gifts, Jewels, and all necessary Utensils. *Mark the perfect man, and behold the upright, the end of that man is peace.* Whatever the Psa. 37.37

wants

wants, the straights, the troubles, the trials of the Saints are in this world, yet their end shall bee peace, their end shall bee glorious; the best things are reserved for them till last, and therefore do not, O do not judge of their condition by their present state, but rather judge of them by their future condition, by that glory that is reserved for them in Heaven. But

Sixthly, If the greatest and choicest things are reserved for Believers till they come to Heaven, why then let Believers keep up in their own souls a lively hopeful expectation of enjoying these great and glorious things that are laid up for them, the keeping up of these hopes, will bee the keeping up of your hearts; the keeping up of these hopes, will be the bettering of your hearts; the keeping up of these hopes, will make every bitter sweet, and every sweet more sweet; the keeping up of these hopes will make you bear much for God, and do much for God.

Rom. 8, 24 25. ch. 2. 5 Tit. 1. 2. Act. 26. 7 Tit. 3. 7. Col. 1. 5. 1 Thes. 5. 8. 1 Pet. 1. 3 1 John. 3. ch. 2, 3.

When *Alexander* went upon a hopeful expedition, he gave away his gold, and when he was asked what he kept for himself, hee answered, (*Spem majorem & meliorem*) the hope of greater and better things.

Ah Christians! there is no work so high and noble, there is no work so hard and difficult, there is no work so low and contemptible, but the hopes of the great things reserved in heaven for you, will put you upon it.

Galen speaks of a fish called *Uranoscopus*, which hath but one eye; and that is so placed, that it is alwayes looking upwards towards Heaven: and so should a Christians eye of hope bee alwayes fixed on God, on Promises, on Heaven, on the Inheritance of the Saints in light, and on all those precious and glorious things that are laid up for them, in that Royal Palace where Christ is all in all.

A devout Pilgrim travelling to *Jerusalem*, and by the way visiting many brave Cities, with their rare monu-

monuments, and meeting with many friendly entertainments, would often say, I must not stay here, this is not *Jerusalem*, this is not *Jerusalem*; so saith a Christian in the midst of all his worldly delights, comforts, and contents; O these are not the delights, the comforts, the contents that my soul looks for, that my soul expects and hopes to enjoy. I look and hope for choicer delights, for sweeter comforts, for more satisfying contents, and for more durable riches.

Ah Saints! Ah Souls! shall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances shall in time bee settled respectively upon them, and will not you, will not you live upon your hopes, and keep up your hopes of enjoying all the treasures, pleasures, and glories that are reserved in Heaven for you? A Christians motto alwayes is, (or alwayes should bee) *Spero meliora*, I hope for better things, I hope for better things than any the

world can give to mee, or than any that Satan can take from mee. A Christian is alwayes rich in hope, though hee hath not alwayes a penny in hand. But

Seventhly, if there bee such great and glorious things reserved for you in Heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you; your calling is high, your honour is great, your happinesse is matchlesse; you have so much in promises, so much in expectation, and so much in reversion, as cannot bee conceived, as cannot bee expressed; therefore do not you stoop to sin, not bow down to Satan, nor comply with the world.

Heb. 11. 38. Phil. 3. 14. Isa. 63. 4. 1 Cor. 2. 9

When *Alexander* was moved to run with some persons of inferiour rank, hee refused, saying, It was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred? have you not more Royal hopes, than to stoop to lust, or

or to do as the men of the world do?

Antigonus being invited to dinner, where a notable harlot was to bee present, asked counsel of *Menedemus* his Tutor, what hee should do? and how he should carry himself? his Tutor bade him remember that hee was a Prince, that hee was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are Heirs apparent of a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you bee crowning your selves with Rose buds? why then should you take up in the low enjoyments, and poor contentments of this world?

It was a generous speech of (that

O say not of this world, as *Peter* of his little heaven (*bonum est esse hic*) it is good to be here.

Heathen) *Themistocles*, who coming by a thing that seemed to bee a Pearl in the dark, scorned to stoop for it, but bid another stoop, saying, Stoop thou for this Pearl, for thou art not *Themistocles*. O let the men of the world stoop, and take up the world, O let them whose practice speaks them out to bee of the world, and to bee worshipers of the golden Calf (the world) let these dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely scorn to bow down to earth, or to take up in it, or to bee much taken with it. It was a good saying of *Seneca* (*Major sum & ad majora natus, quam ut mancipium sim corporis mei*) I am too great and born to greater things, than that I should bee as a slave to my body.

Sen. Epist. 66.

Ah Christians! you are too great, and born to greater things, than that you should bee slaves to your bodies, or slaves to your lusts, or slaves to the world; can you seriously consider, of the great things

that

that are reserved in Heaven for you, and not set your feet upon those things that the men of the world set their hearts upon? can you look up to your future glory, and not blush, to bee taken with the glory of this world?

What *Alexander* the Great said to one of his Captains, that was called *Alexander* (*Recordare nomini Alexandri*) remember the name of *Alexander*, and see (said hee) that you do nothing unworthy, of the name of *Alexander*. So say I, remember O Christian thy name! remember thy dignity and glory, and see that thou dost nothing unworthy of the one, or the other. But

Eighthly, If the best and greatest things are reserved for the Saints till they come to Heaven; then let them desire and long to bee possessed of those blessed things that are reserved in Heaven for them. O how do the heirs of this world long to have their

Tota vita boni Christiani, sanctum desiderium est, the whole life of a good Christian, is an holy wish, saith one.

their estates in their own hands, how do they long to have their inheritances setled upon them! Some of them wishing their relations dead, that stand between them and their inheritances, and others of a little better nature, wishing them in the bosome of *Abraham*, that they might come to inherit, and that they may suck the sweet, and take up their rest, in their worldly inheritances; And shall not the Saints desire and long to bee in a full and happy possession of that Crown, of that Inheritance, of those Jewels that are reserved in Heaven for them? Oh Christians! how is it, why is it, that your heavenly *Jerusalem*, your mansions above, your glorious treasures, suffer not an holy violence, in respect of your earnest wishes, and burning desires after them?

Justin Martyr, Apol. 2.

The Primitive Christians did so hunger and thirst, look and long, wish and desire after this heavenly Kingdome, this glorious Inheritance, that the *Roman* State had a jealousie

jealousie of them, as if they had affected their Kingdome, and their worldly glory; but where is that spirit now to be found? most men live now as if there were no Heaven, or else, as if Heaven were not worth a seeking, worth a desiring; as if Heaven were a poor, low, contemptible thing.

But ah Christians! you have learned better, and therefore bee you much in desiring and longing to get into that glorious City, where streets, walls, and gates, are all gold, yea, where Pearl is but as mire and dirt, and where are all pleasures, all treasures, all delights, all comforts, all contents, and that for ever; this word for ever is a bottomless depth, a conception without end, it is a word that sweetens all the glory above, and that indeed makes Heaven to bee Heaven. I can hardly call him a Christian, that doth not long more after Spirituals, and after the great things that are reserved in Heaven for the Saints, than *Ulysses* did for the smoak of his house after

after ten years absence. But

Ninthly, If the best and greatest things are reserved for the Saints till they come to Heaven; then, O let not the men of the world envy the Saints whilst they are here in the wilderness.

James 2. 5 Ah sinners! sinners, the people of God have but little in hand, though they have much in hope; they have but little in the bagg, what ever they may have in the banck; they have but little in the Cistern, what ever they may have in the Fountain; they have but little in possession, what ever they may have in reversion; and therefore do not envy them: Who but Monsters will envy the Childe in the Cradle, or in the Armes, or in his non-age, though hee bee an heir to a great estate, in as much as it is out of his hand, and hee is not in the possession of it? and yet such Monsters this world affords, who are filled with envy against Christs precious ones, though their estates are out of their hands. Old Jacob

speaking

ſpeaking of his ſon *Joſeph*, ſaith That the Archers have ſorely grieved him, and ſhot at him, and hated him; and *Hierome* expounding the words, noteth (*Hic invidiam cum arcu & ſagittis introduci ad ſagittandum quod immaculatum eſt*), that here envy is brought in with a bow and arrows ſhooting at that which is immaculate, and where there is no ſpot to bee a mark for it; or elſe, as an Archer doth ſet up ſome white thing to bee the mark at which hee ſhoots, ſo it is the whiteneſs of ſome good thing or other, againſt which envy ſhootes. Such is the wrath, the rage, the hatred, the envy of wicked men againſt the Saints, that they will ſtill bee envying of them upon one ſcore or another; ſuch was *Sauls* envy to *David*, that *David* chuſes rather to live under King *Achiſh* an enemy, than to live under *Sauls* envy; nay, ſuch was *Sauls* envy againſt *David*, that when *David* plaid on his Harp, to cure him of the evil Spirit that haunted him, that hee threw his ſpear at him to deſtroy

Hieronim. in quæſtionib. Hebræ.

Bern. de inter domo c. 2.

stroy him (*malem a malo spiritu torqueri, quam Davidem vivere*) chusing rather to bee tormented with an evil spirit, than that *David* should live. And such was *Cains* envy to *Abel*, that though hee had but one Brother, nay, though there was but one Brother in all the world, yet enraged envy will wash her hands in that Brothers blood.

Chrysologus noteth of the rich Glutton, who would have *Lazarus* to bee sent to him, that being still cruel and envious towards *Lazarus*, hee would have him to bee sent (*Ad infernum de gremio, de solio sublimi ad profundissimum chaos, ad tormentorum stridorum, de sancta quiete beatorum*) to Hell from the bosome of *Abraham*, to the bottomlesse gulf, from the highest Throne of glory, to the gnashing and grinding of torments, from the holy rest of the blessed; the truth is, Envy sticks so close to the heart of wicked men, that courtesies provoak it, offices of

Envy is like certain flies called Cantharides, who light specially upon the fairest Wheat, and most blown Roses

love

ove and respect (well it, and an eminency in gifts or graces inrages it, no man of worth hath ever escaped it; Neither mine accusers, nor my crimes (saith *Socrates*) can kill me, but envy onely, which hath, and doth, and will destroy the worthiest that ever were; and therefore the same person wishes, that envious men had more eyes, and more ears, than others, that so they might bee tormented more than others, by beholding others happinesse. Well sinners, if notwithstanding all that hath been said, you will still be envious against those gracious souls that have but little in hand, though they have much in hope; if you will bee envious against those who stand between you and wrath, between you and Hell, if you will bee envious against those, to whom (as instruments) you are beholding for all the mercies, comforts, and contents, that you injoy in this world, then know, that your envy will torture you, your envy will slay you, your envy will prepare the hottest, darkest,

Pro. 14. 30
Job. 5. 2.
Mat. 13. 13, 14, 15.

darkest, and lowest place in Hell for you. But

Tenthly, If the best things are reserved for Beleevers till they come to Heaven, then let not any outward losses trouble you, nor deject you; what is thy loss of a house made with hands, to one eternal in the Heavens? what is thy losse of ragges to the Royal Robes above? what is thy losse of earth to the gain of Heaven? what is thy losse of Husband, Wife, Childe, Friends, to the enjoyment of God, Christ, Angels, and the Spirits of just men made perfect?

2 Cor. 5.1 Rev. 6.11 ch. 7,9, 13 14.

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, hee prayed thus to God, Lord let mee not bee troubled at the losse of my gold, silver, honour, &c. for thou art all, and much more than all these unto mee.

A Philosopher of *Megara*,

When *Demetrius* ask'd *Stilpo* what loss he had sustained, when his Wife, his Children and Country were all burnt, hee answered, that hee had lost nothing, counting that onely

unely his own, which none could take from him, to wit, his virtues; what an unlovely, what an uncomely thing would it bee, to see a rich Heir, upon the loss of a Ribbon out of his *Hat*, or upon the loss of a Glove from his hand, &c. to stand sighing and grieving, vexing and lamenting; or to see a Prince, upon the burning up of his stables, and out-houses, to stand wringing his hands, and beating his breasts, and to cry out, undone, undone, when his Royal Palace is safe, his Crown safe, his Treasures safe? as unlovely, yea, a more unlovely and uncomely thing it is, to see a Saint upon the account of losing wife, childe, friend, &c. to cry out undone, undone, no sorrow to my sorrow, no loss to my loss, when his great all is safe, when his Crown, his *Heaven*, his Happiness, his Blessedness is safe. *Basil* bringing in *Job* comforting his wife under all their sad losses and calamities, makes him speak thus, (*semper prospere agere solius est Dei; bibisti liquidum vitæ laticem, & turbidum*

Basilius Homiliar. 23.

bidum jam tolerantur bibo) it belongeth to God onely, alwaies to injoy contentment. Thou hast drunk of the clear waters of this life; now drink of them patiently, when they are troubled. But

Eleventhly, If the best things are reserved for Beleevers till they come to Heaven, then let Beleevers live chearfully, and walk comfortably up and down in this world. Ah how chearfully and merrily do many great heirs live! though for the present things goes hard with them; the hopes of a good Inheritance, makes them sing care and sorrow away; it is not for the honour of Christ, nor for the glory of the Gospel, to see the Heirs of Heaven look so sadly, and walk so mournfully, and so dejectedly, as if there were no Heaven; or as if there was nothing laid up for them in Heaven; it becomes not the Sons of glory, with *Rachel*, to give so much way to weeping, as to refuse to bee comforted. Dost thou not remember, O Christian! that the joy

Psal. 33. 1
Psa. 79. 12
Isa. 41. 16
Joel 2. 23
Zech. 10. 7
Phil. 3. 1.
ch. 4. 4

Neh. 8. 10

joy of the Lord is thy ſtrength, thy doing ſtrength, thy bearing ſtrength, thy prevailing ſtrength, what, haſt thou forgotten, that the joy of the Lord is thy ſtrength to live, and thy ſtrength to dye? if not, why with *Cain* doſt thou walk up and down with a dejected countenance, with a caſt down countenance? A beautiful face is at all times pleaſing to the eye, but then eſpecially when there is joy manifeſted in the countenance; joy in the face puts a new beauty upon a perſon, and makes that which before was beautiful, to be exceeding beautiful; it puts a luſtre upon beauty, ſo doth joy put a luſtre, and a beauty upon a Chriſtian, and upon all his words, his waies, his works; it was this that made the faces of ſeveral Martyrs to ſhine as if they had been the faces of Angels. One obſerves of *Chriſpina*, that ſhee was chearful when ſhee was apprehended, and joyful when ſhee was lead to the Judge, and merry when ſhee was ſent into priſon; ſo when ſhee was

Auguſtin in Pſal. 137

bound, when shee was brought forth, when shee was lifted up in a cage, when shee was heard, when shee was condemned; in all these things shee rejoyced; so that they who were miserable, thought her to bee miserable, who indeed was happy under a spirit of joy: when *Cæsar* was sad, hee used to say to himself (*cogita te Cæsarem esse*) Think thou art *Cæsar*. Ah Christians! when you are sad and dejected, think of your dignity and glory, think of all those precious and glorious things that are reserved in Heaven for you.

It becomes not Christians, who have so much in reversion, to bee like *Agelaustus* (Grand-Father to *Crassus*.) who never laughed in all his life, save once, and that was when hee saw a Mare eating of Thistles; nor like *Antengorus Clazomenius*, who was never seen to laugh or smile, from the day of his birth, to the day of his death. Christians! I desire to leave that serious and sad word upon your hearts,

Dear,

Deut. 28. 47, 48. *Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and he shall put a yoke of Iron upon thy neck, until he have destroyed thee.* Sad souls, it will bee your wisdome, to make this Scripture your duyly companion, and to ponder it seriously in your hearts, as *Mary* did the saying of the Angel. God takes it so unkindly at his peoples hands, that they should bee sad, and sighing, lamenting, and mourning, when they should bee a rejoycing and delighting themselves in the Lord, for the abundance of his mercies; that hee threatens to pursue them with all sorts of miseries and calamities to the very death. A sad dejected spirit opens many foul mouths that God would have stopt, and sads many precious souls that God would have gladded, and discoura-

ges many weak Christians, and young beginners whom God would have incouraged and animated; and therefore wee need not wonder if God should deal so sadly and severely with such sad souls, who make little of adding many at once, viz. God, Christ, the Spirit, and many precious ones, of whom this world is not worthy. Surely there is infinitely more in the great and glorious things that are reserved for Believers in Heaven, to joy, and rejoyce them, than there can bee in all the troubles and trials, afflictions and temptations that they meet with in this world, to sad, grieve, and quitt them. Ah Christians! the great and glorious things that are reserved in Heaven for you, will afford you such an exuberancy of joy, as no good can match, as no evil can over-match: witness the joy of the Martyrs, both antient and modern. Oh how my heart leapeth for joy! (said one of them) that I am so near the apprehension of eternal bliss! But

See Act. and Mon. 1668, 1669, 1670, &c.

Twelfthly, If the best and greatest things are reserved for Beleevers till they come to Heaven, why then let not Beleevers bee unwilling to dye; yea, let them rather court it, and when it comes, sweetly welcome it; there is no way to Paradise, but by this flaming sword; there is no way to those heavenly treasures, but thorow this dark entry; there is no way to life, immortality and glory, but by dying; there is no coming to a clear, full, and constant fruition of God, but by dying. *Augustin* upon those words, *Gen.* 33. 20, 21. *Thou canst not see my face and live*; makes this short, but sweet reply; *Then Lord let mee dye, that I may see thy face. Shall I dye ever* (saith one) *yes, or shall I dye at all, yea, why then Lord if ever, why not now, why not now?* So St. *Andrew* saluting the Cross, on which hee was crucified, cried out, *Take mee from men, and restore mee to my Master.* So *Laurence*

1 Cor. 5. 1,2,7 Phil. 1.21

So *Moses*, *Jacob*, and old *Simeon*. So *Cowper*, *Nazianzen*, *Paninus*, *Cyprian*, young Lord *Harrington*, and others, &c. *Præcipit ut quisque vitam suam futuri desiderio laboret, præsentium tædio.* Bern.

Sanders when hee was comeed the stake, at which he was to be burnt, kissed it, saying, *Welcome the Crosse of Christ, welcome everlasting life.*

Ah Christians! can you read over these instances, and not blush, and not be troubled that these worthies should bee so ready, and so willing to dye, that they might come to a happy fruition of those glorious things that were reserved in Heaven for them, whilst you are unwilling to dye, whilst your desires are rather (with *Peter*) to build Tabernacles here, than to bee in a full fruition of God; and in a happy possession of your heavenly Mansions? *Cyprian* tells of a Bishop, who being near his death, and unwilling to dye, and praying to God for a longer life, an Angel appeared unto him, and with an angry countenance in reproving him, said (*Pertinacis, exire de vita non vultis, quid faciam vobis?*) yee fear to suffer, yee will not go out of this life, what shall I do unto you? Ah Christians, Christians! how justly may that Father

Mat. 17. 4. Joh. 14. 2, 3.

Cyprian de Immortalit.

ther bee angry with his childe, that is unwilling to come home? and that *Husband* with his Wife, who is unwilling to ride to him in a rainy day, or to cross the *Seas* to injoy him? And is not this your case? is not this your case? I know it is. Well Christians, let mee a little expostulate the case with you, that if it bee possible I may work your hearts into a willingnesse to dye, yea, to desire death, to long for death (that so you may come to a full fruition of what ever is reserved in *Heaven* for you) and that I may, I beseech you Christians, tell mee,

First, Can death dissolve that glorious union that is between you and Christ? No, *Rom.* 8. 35. — *ult.* why, why then are you unwilling to dye, as long as in death your union with Christ holds good? As in death *Saul* and *Jonathan* were not parted; so in death, a Beleever and Christ is not parted, but more closely and firmly united; that is not death, but life that joyns the dying man

1 Sam. 1. 23.

man to Christ; and that is not a life, but death, that separates the living man from Christ. As it is impossible for the Leven that is in the Dough to bee separated from the Dough, after it is once mixed, for it turneth the nature of the Dough into it self; so it is impossible (either in life, or death) for the Saints ever to bee separated from Christ, for Christ in respect of union is in the Saints, as nearly as the Leven, in the very Dough, so incorporated one into another, as if Christ and they were one lump. But

Joh. 17. 20, 21
Joh. 15. 1, —6

Secondly, (For I shall but touch upon things) tell mee, O Christian! who art unwilling to dye, whether death can dissolve or unty that marriage-knot, that by the Spirit on Christs side, and by Faith on thine, is knit between Christ and thy soul? no, death cannot unty that knot. Why, why then O Christian! art thou unwilling to dye, as long as the marriage-knot holds fast between Christ and thy soul? I readily grant, that

Mat. 25. 1, 2

Rom. 7. 1, 2, 3, 4

death

death dissolves that marriage-knot that is knit between man and wife; but death, nor Devil, can never dissolve the marriage-knot that is knit between Christ and the believing soul. Sin cannot dissolve that marriage knot that is knit between Christ and a Believer: and if sin cannot; then certainly death that came in by sin cannot, though sin can do more than death, yet sin cannot make null and void that glorious marriage that is between Christ and the soul: therefore a Christian should not be unwilling to dye.

Jer. 3. 1, 2, 3, 4, 5, 12, 13, 14 compared.

Thirdly, Can Death, O Christian! dissolve that glorious Covenant that God hath taken thee into? No, death can never dissolve that Covenant. Jer. 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me.* Though *Abraham* bee dead, yet God is *Abrahams* God still by Covenant, and by virtue of

Matth. 22. 30, 31, 32

of this everlasting Covenant, *Abraham* shall bee raised and glorified; O then, why shouldest thou bee afraid of death! why shouldest thou bee unwilling to dye?

When *David* was upon his dying-bed, hee drew his strongest consolation out of this well of salvation, the Covenant, 2 *Sam.* 23. 5. *Although my house bee not so with God, yet hee hath made with mee an everlasting Covenant, ordered in all things, and sure; for this is all my salvation, and all my desire; although hee make it not to grow.* Dear hearts, The Covenant remains firm and good between you and the Lord, both in life, and in death; and therefore there is no reason why you should bee unwilling to dye; there are three things that are impossible for God to do, *viz.* to dye, to lye, or deny himself, or that gracious Covenant that hee hath made with his people, and therefore death should bee more desirable than terrible to gracious souls. But

Fourthly, Tell mee, O Christian!

stian! can death dissolve that love that is between the Lord and thy soul? No, death cannot, for his love is not founded upon any worth or excellency in thee, nor upon any work or service done by thee; but his love is free; hee loves, because hee will love; all motives to love are taken out of that bosome, that is love, and sweetnesse it selfe; his love is everlasting, it is like himself, *Jer.* 31. 3. *I have loved thee with an everlasting love; therefore with loving kindnesse have I drawn thee.* Joh. 13. 1. *Whom hee loved, hee loved to the end.* Isa. 54. 8, 9, 10. *In a little wrath I hid my face from thee, for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto mee; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not bee wroth with thee, nor rebuke thee; For the mountains shall depart, and the hills bee removed, but my kindnesse shall not depart from thee; neither shall the Covenant*

Psa. 116. 15. Deut. 7. 7, 8.

nant of my peace be removed, saith the Lord, that hath mercy on thee. The love of Jesus Christ was to Lazarus when dead, Joh. 11. 11. Our friend Lazarus sleepeth; by all which it is most evident, that death cannot dissolve that precious love that is between the Lord and his children; O why then are they afraid to dye? why then do not they long to dye, that they may be in the everlasting arms of divine love? the love of the Lord is everlasting, it is a love that never dies, that never decaies, that never waxes cold; it is like the stone Asbestos, of which Solinus writes, that being once hot, it can never be cooled again; Death is nothing but a bringing of a loving Christ, and loving souls together; why then should not the Saints rather desire it, than fear it, or be dismayed at it? But

Fifthly, Can Death, O thou believing soul, dissolve those gracious grants, or those grants of grace that the Lord hath vouchsafed to thee? as the grant of reconciliation, the

grant

grant of acceptation, the grant of justification, the grant of adoption, the grant of remission, &c. No, death cannot dissolve any of these gracious grants, *Rom.* 11.29. for the gifts and calling of God are without repentance; why then, O Christian! art thou unwilling to dye? indeed, were it in the power of death, to make void any of those noble and gracious grants that God hath vouchsafed to thee, thou mightest bee afraid, and unwilling to dye; but that being a work too great, and too hard for death to accomplish, why shouldest thou not in a holy triumphing way, lay with the Apostle, *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks bee to God, which giveth us the victory, through our Lord Jesus Christ.* A Christian, upon the account of what is laid up for him, may, and ought divinely to out-brave death. As this precious Saint did a little before she breath'd out her last into the bosome of Christ,

1 Cor. 3. 21, 22, 23

1 Cor. 15. 55, 56, 57

Christ, shee called for a candle, come, saith shee, and see death; and this shee spake smilingly, out-braving death in a holy sense, being free both from the pains of death, and from the fear of death, shee knew him in whom shee had beleeved; shee knew right well that death could not dissolve those gracious grants that God had vouchsafed to her, and therefore when shee came to it, shee made no more of it to dye, than wee do to dine. But

2 Tim. 1. 12.

Sixthly, Tell mee, Christians, did not Christ come to deliver you from the fear of death? yes, hee did come into the world, and did take our nature upon him, that hee might deliver us from the fear of death; *Heb.* 2. 14, 15. why then should you bee unwilling to dye? tell mee, hath not Christ disarmed death of all its hurting power, and taken away its sting, that it cannot harm you? yes, hee hath, 1 *Cor.* 15. 55, 56, 57. why then should you bee unwilling to dye? tell mee souls, will not Christ bee with you

in.

in that hour, will hee not stand by you, though others should desert you? yes, wee have it under his own hand, that hee will bee present with us, and that hee will neither living nor dying leave us, nor forsake us, *Psa.* 23.4. *Heb.* 13.5,6. why then should you bee unwilling to die? tell mee, Oh trembling Christians, shall death bee any more to you than a change? a change of place, a change of company, a change of imployment, a change of injoyment? no certainly, death to us, will bee but a change, yea, the happiest change that ever wee met with; *Job* 14.14. *John* 11.26. 1 *Thes.* 4.14. why then should you bee unwilling to die, seeing that to die is nothing but to change Earth for *Heaven*, Raggs for Robes, Crosses for Crowns, and Prisons for Thrones, &c? But tell mee once more, Christians, hath not Jesus Christ, by his lying in the grave, sanctified the grave? and perfumed and sweetned the grave, hath hee not by his blood and death, purcha-

Ejus est timere mortem qui ad Christum nolit ire, Let him fear death, that is loth to go to Christ. *Cyprian.*

sed for you a soft and easie bed in the grave? yes, wee beleeve hee hath done all this for us, O why then should you bee unwilling to dye? once more tell mee, Christians, will not Jesus Christ raise you out of the grave, after you have taken a short nap? will hee not cause you to hear his voice? will hee not call you out of that withdrawing room, (the grave) and bring you to immortality and glory? yes, wee beleeve hee will, *Joh.* 6. 39, 40. *1 Cor.* 15. *1 Thes.* 4. 14, 16. O why then should you bee unwilling to dye? O why should you not upon all these accounts long for it, and when ever it comes, readily and willingly, cheerfully and sweetly imbrace it? Oh Christians, Christians let but your hopes, and your hearts bee more fixed upon the things that are reserved in Heaven for you, and then you will neither fear death, nor feel it when it comes.

But

Seventhly, Death will perfectly cure you of all corporal and spiritual

tual diseases at once; As the aking head, and the unbelieving heart; the ulcerous body, and the polluted soul. Now your bodies are full of ails, full of aches, full of diseases, full of distempers, so that your wisest Physicians know not what to say to you, nor what to do with you, nor how to cure you; it is often with your bodies, as it was with the civil and ecclesiastical body of the Jews, *which from the sole of the foot, even to the crown of the head, was full of wounds, bruises, and putrifying sores*; but now death will perfectly cure you of all, death will do that for you, that you could not do for your selves; death will do that for you, that all your friends could not do for you; death will do that for you, that the ablest and wisest Physicians could not do for you; it will cure you of every ache, of every ail, &c. At *Stratford-Bow* in Queen *Maries* dayes, there was burnt a lame man and a blinde man at one stake, the lame man after hee was chained, casting away his crutch, bade the

Ultimus morborum medicus mors.

Isa. 1. 6.

Act. and Mon. fol. 1733.

blinde man bee of good comfort, for death (saith hee) will cure us both, thee of thy blindnes, and I of my lameness.

Ah Christians! Death will cure you of all your infirmities, of all your distempers, and why then should you bee unwilling to dye? *Mecanas* in *Seneca*, had rather live in many diseases, than die; but I hope better things of you, for whom Christ hath died.

Quid est mors nisi sepultura vitiorum? What is death but the burial of vices? *Ambros. de bono mortis. c. 4.*

And as death will cure all your bodily diseases, so it will cure all your soul distempers also. Death is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his sin (*peccatum erat obstetrix mortis, & mors sepulchrum peccati*) sin was the Mid-wife that brought death into the world, and death shall bee the grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiences could never do, that all ordinances could never do; it shall at once free him fully,

him fully, perfectly, and perpetually, from all sin, yea, from all possibilitie of ever sinning more.

The *Persians* had a certain day in the year, in which they used to kill all Serpents, and venemous creatures; such a day as that will the day of death bee to their sins, who are interested in a Saviour; When *Sampson* died, the *Philistims* also died together with him: So when a Beleever dies, his sins dies with him; death came in by sin, and sin goeth out by death. As the worm kills the worm that bred it, so death kills sin that bred it. Heb. 12. 23 Rom. 6. 7. 1 Cor. 15. 26.

And why then should Christians bee afraid of death, or unwilling to dye, seeing death gives them a writ of ease from infirmities and weaknesses, from all aches and pains, grief and gripings, distemper and diseases, both of body and soul?

Homer reports of his *Achilles*, that hee had rather be a servant to a poor Country Clown here in this world, than to bee a King to all the souls departed; and the truth is, he most

famous Heathens have preferred the meanest life on earth, above all the hopes they had of a better life; but I hope better things of you Christians, and that upon this very ground, that death will certainly and perfectly cure you of all bodily and soul distempers at once. But

Eighthly, Is not your dying day an inevitable day? why yes, yes, why then should you bee afraid to dye? why should you bee unwilling to dye, seeing that your dying day is a day that cannot bee put off? the daily spectacles of mortality, which wee see before our eyes, clearly evince this truth, that all must dye; it is a Statute-Law in Heaven, that all must dye, all men and women are made up of dust, and by the Law of Heaven they must return to dust. All have sinned, and therefore all must dye, the core of that Apple which *Adam* ate, sticks in the throats of all his children, and will at length choak them all, one by one.

Eccl. 2. 16. Zech. 1. 5. Heb. 9. 27. Gen. 3. 19. Rom. 6. 23

Mason in ult. cap. Josh. v. 32.

Mason (out of *Jacob Ediscenus Syrus*)

Syrus) saith, that when Noah went into the Ark, hee took the bones of Adam with him, and that when hee came out of the Ark, hee divided them among his sons, giving the head as the chiefest part, unto his first-born, and therein as it were saying unto them, Let not this deliverance from the Flood make you secure, behold your first Parent, and the beginning of man-kinde, you must all, and all that come from you, go unto the dust to him. What day is there that passes over our heads, wherein the Lord doth not by others mortalitie, preach many Sermons of mortalitie to us? and therefore why should wee bee unwilling to pay that debt, that all owe, and that all must pay, and that so many daily pay before our eyes? But

Ninthly, A Beleevers dying day is his best day, and why then should hee bee unwilling to dye? *Eccles. 7. 1. A good name is better then precious ointment;* Speaks of some who lamented mens births, and celebrated their deaths, &c.

Ambros. de fide Resurrectione.

ointment; and the day of death, than the day of ones birth; in respect of profit, pleasure, peace, safety, company, glory: a Beleevers last day is his best day, and why then should a Beleever bee unwilling to die? In a printed Sermon on this very Text, I have proved this truth at large, and to that I refer you, who desire further satisfaction about this truth. But

Rev. 14. 13. c. 21. 4. Job 3. 13, 14, 15, 16. Isa. 57. 1, 2

Tenthly, A beleevers dying day is his resting day, it is his resting day from sin, from sorrow, from affliction, from temptation, from desertion, from dissention, from vexation, from persecution, and from all bodilie labour: And therefore why should a Beleever bee unwilling to die, seeing that for him to die is no more but to rest? but of this rest I have spoken largelie before, and therefore a touch may be enough in this place. But

Eleventhly, The Saints dying day is their reaping day; now they shall reap the fruit of all the prayers that ever they have made, and of

all the Sermons that ever they have heard, and of all the tears that ever they have shed, and of all the sighs and groans that ever they have fetcht, and of all the good words that ever they have spoke, and of all the good works that ever they have done, and of all the great things that ever they have suffered; yea, now they shall reap the fruit of many good services, which themselves had forgot. *Lord, when saw wee thee hungry, and fed thee, or thirsty, and gave thee drink, or naked, and cloathed thee, or sick, or in prison, and visited thee?* They had done many good works, and forgot them, but Christ records them, remembers them, and rewards them. *Sabinus* in *Seneca* could never in all his life time remember those three names of *Homer*, *Ulysses*, and *Achilles*; and as bad memories have many Christians in spirituals; but our Lord Jesus, as hee hath a soft and tender heart, so hee hath an Iron memorie, hee remembers not onely the best and greatest services, but also the least

2 Cor. 9. 6 Gal. 6. 7, 8, 9.

Mat. 25. 34, -- 41.

least and lowest services that have been done by his people; and hee remembers them to reward them; a bit of bread, a cup of cold water, shall not pass without a reward; therefore it is good counsel one gives (*Nunquam quum veniat Dominus, inveniat imparatos; sed semper vultus suspensos expansosque sinus habentes, ad largam Domini benedictionem*) Let the Lord when hee cometh never finde us unready, but alwaies with our faces looking up towards him, alwaies having our bosomes open, our laps spread abroad; as looking to receive a large blessing from him. Christians, how ever Christ may seem to forget your labour of love, and to take no notice (or but little) of many good services that you have done for him, his Name, his Gospel, his People; yet when you dye, when you come to Heaven, you shall then reap a plentiful, a glorious crop (as the fruit) of that good seed, that for a time hath seemed to bee buried, and lost; when mortality shall put on

Mat. 10. 24, 25.

Bernard. Ser. 17. in Cant.

Pro. 11. 25 Psal. 126. 5, 6.

on immortality, you shall then finde that bread which long before was cast upon the waters; therefore bee not, O Christian, afraid to dye! bee not O Christian unwilling to dye! for thy dying day will bee thy reaping day. But Eccl. 11. 1. 6.

Twelfthly, Thy dying day, O Beleever! will bee thy triumphing day; Now thou shalt gloriously triumph over sin, Satan, the world, thy own base heart, yea, and over death itself. I readily grant, that if you consider Beleevers in Christ, as hee was a publick person, they have then already triumph'd over principalities and powers; what Christ did in his greatest transactions, hee did as a publick person, representing all his chosen ones; hee suffered as a publick person, representing all his Elect; hee died as a publick person, representing all his precious ones; hee rose, hee ascended, and now hee sits in Heaven as a publick person, representing all his children; *Ephes. 2. 6. And hath raised us up together, and made us sit* Joh. 11. 2. 6.

toge-

together in heavenly places in Christ Jesus. Christ hath taken up his childrens rooms in Heaven aforehand; Christ hath already taken possession of Heaven in their names, in their steads; they do now sit together in Heavenly places in Christ Jesus. And so when Jesus Christ spoiled principalities and powers, and triumphed openly over them on the cross, hee did this as a publick person, representing all his children, who triumph'd in his triumph over all the powers of darkness; and therefore in this sense Beleevers have already triumph'd; yea, and I readily grant, that Beleevers, even in this life, by virtue of their union and communion with Christ, and by virtue of his gracious presence, influence, and assistance, they do alwaies triumph, as the Apostle speaks, 2 *Cor.* 2. 14. *Now thanks bee unto God which alwaies causeth us to triumph in Christ.* Beleevers now are more than conquerors, they are triumphers over the world, the flesh, and the Devil.

Ephes. 4. 8
Col. 2. 14, 15.
A plain allusion to the *Roman* Triumphs.
1 John 2. 13, 14.

Rom. 8. 37
1 Jo. 4. 4, 5.

Christ

Christ so routed Satan upon the Cross (saith *Ignatius*) that hee never since, either hears or sees the Cross, but hee falls a shaking and trembling; Beleevers, by holding forth to Satan the Cross of Christ in the arms of Faith, and by their laying hold on his Cross, and pleading his Cross, they do easily, they do frequently overcome him, and triumph over him: but notwithstanding all this, Ah how often doth the best of Saints finde the world, the flesh, and the Devil triumphing sadly over them? Now a Christian triumphs over Satan, by and by Christ withdraws, and then Satan triumphs over him; Now the Beleever leads Captivity captive; anon the Beleever is lead captive; this day a Saint gets the wind, and the hill of Satan, and beats him quite out of the field, the next day Satan draws forth, and fals on with new forces, with new arguments, with fresh strength, and then puts a Christian to a retreat, too often to a rout; in many a battel a Christian is worsted,

Rom. 7. 14. to the end

The Romans used in all their battels, to lose at first, to win at last; it is so with Christians.

worsted, and much adoe hee hath to come off with his life: O but now death, that brings a Christian to a full, perfect, compleat, absolute, and perpetual triumph over the world, the flesh, and the Devil. Now a Christian shall for ever have the necks of these enemies under his feet: Now these enemies shall bee for ever disarmed, so that they shall never bee able to make resistance more, they shall never strike stroke more, they shall never affront a Believer more, they shall never lead a Believer captive more, &c. O why then should Believers bee afraid to dye, bee unwilling to dye, seeing that this is dying day is their triumphing day?

Rom. 7. 24.

Hos. 2. 19, 20.

Thirteenthly, As a Believers dying day is his triumphing day; so a Believers dying day is his marriage day; in this life wee are onely betrothed to Christ, in the life to come wee shall be married to Christ; here Christ and the Believer is near, but death will bring Christ and the Believer nearer; here Christ and the Be-

Believer is ask'd, and all things are agreed on between them, onely the marriage-knot must bee tied in Heaven, the marriage-supper must bee kept in Heaven; And therefore several of the Martyrs on their suffering-daies, on their dying-daies, they have invited several to their marriage, as they have phrased it, knowing right well, that their dying daies would bee their marriage daies to Christ, the very thoughts of which hath so raised, and cheared, so warmed, and inflamed their hearts, that they have made nothing of death, that they have outbraved death, that they have, to the great joy of their friends, and to the amazement and astonishment of their enemies, more resolutely, friendly, and sweetly imbraced death, than they have their neareſt and deareſt relations. But in the

Rev. 19. 5, & 16.

Fourteenth place, A Christians dying-day, is his transplanting-day; death transplants a Believer from Earth to Heaven, from misery to glory;

glory; death (to a Saint) is nothing but the taking of a sweet
Job 14.14 flower out of this wilderness, and planting of it in the Garden of Paradise; it is nothing but a taking of a Lilly from among Thorns, and planting of it among those sweet Roses of Heaven, which God delights to wear alwaies in his bosome; death is nothing but the taking off of a Beleever fully from the stock of the first *Adam*, and the planting of him perfectlie and perpetually into that glorious stock, the second *Adam*, the Lord Jesus, who is blessed for ever. Death is nothing but the taking off of a beleever from a more barren soil, and planting of him in a more fruitful soil; here
Mat. 13.8, 23. some Christians bring forth thirty-fold, others sixty, and others a hundred-fold; but Heaven is so fruitful a soil, that there are none there but such as abound in the fruits of Righteousness and Holiness, but such as bring forth a thousand-fold, yea, many thousand-fold: Here our hearts are like the Isle of *Patmos*, which

which brings forth but litle fruit, but when they shall by death bee transplanted to Heaven they shall be like the Tree in *Alcinous* garden, that had alwaies blossomes, buds, and ripe fruits, one under another.

In the Island of St. *Thomas* (on the backside of *Africa*) in the midst of it is a Hill, and over that a continual cloud, wherewith the whole Island is watered, and made fruitful. Such a cloud will Jesus Christ bee to all those precious souls that shall bee transplanted from Earth to Heaven.

O why then should beleevers bee unwilling to dye, seeing that their dying day is but a transplanting day of their souls from Earth to Heaven, from a Wildernes to a Paradise? But in the

Fifteenth place, As a Beleevers dying day, is the day of his transplantation, so his dying day is the day of his coronation; Here Beleevers are Kings elected, but when they dye, they are Kings crowned,

now they have a Crown in reversion, but then they shall have a
Jam. 1. 12 Crown in possession; now they
Rev. 2. 10 have a Crown in hope, but then they shall have a Crown in hand. Death will at last bring the soul to a Crown without thorns, to a Crown without mixture, to a righteous Crown, to a glorious Crown, to an everlasting Crown: Though a Crown bee the top of Royalty, and though beyond it the thoughts and wishes of mortal men extend not, yet most may say of their Earthly Crowns, as that King said of his, O Crown! more noble than happy; but death will set such a Crown
Psal. 132. 18. upon a Beleevers head, as shall alwaies flourish, and as shall make him happy to all eternity; here the Beleever (as his Saviour before him) is crowned with thorns, but death wil turn that Crown of thorns into a
Psal. 21. 3 Crown of pure Gold.

Upon a triumph, all the Emperour *Severus* his Souldiers, for the greater pompe were to put on Crowns of Baies on their heads, but

there

there was one Christian among them, that wore his Crown on his arm, and it being demanded why hee did so, he answered (*Non decet Christianum in hac vita coronari*) it becomes not a Christian to wear his Crown in this life: The truth is, a Christians Crown never sits so fast, nor never so well becomes him, as when it is put on by a hand of death. Here most Princes Crowns are the fruits of unrighteousnes, but death will at last put upon the beleever a Crown of righteousnesse, or a righteous Crown, and so it is called, not onely because it is purchased by the righteousnes of Christ, but also to difference it from those unrighteous Crowns, or Crowns of unrighteousnes, that the Princes of this World put upon their own heads: earthly Crowns are corruptible, but death will put on the heads of beleevers an incorruptible Crown.

2 Tim. 4: 7, 8.

1 Cor. 9. 25.

Worldly Crowns are fading and withering; though King *William* the Conquerour was Crowned three times every year (during his reign)

at three several places, *viz. Glocester*, *Winchester*, and *Westminster*, yet how soon did his Crown fade and wither?

1 Pet. 5. 4. But death will put such a Crown upon the Beleevers head, as shall never fade nor wither. Worldly Crowns are tottering and shaking; most Princes Crowns hang but on one side of their heads, and all their interest, power, and policy, cannot make them fit fast on both sides, but death will put upon the heads of Beleevers an immortal Crown, an unmoveable Crown, an everlasting Crown, an eternal Crown, a Crown that none can shake, that none can take, that none can conquer or overcome.

2 Cor. 4. 14, 15, 16, 17, 18. Rev. 2. 10

Oh! Why then should Christians bee afraid to dye, or unwilling to dye, seeing that their dying day is but their coronation day? who would bee unwilling to ride to a Crown thorow a dirty Lane, or a rainy day? But in the

Sixteenth place, A gracious soul shall never dye till his work bee finished

nished, and he prepared to dye, and why then should he be unwilling to dye, when his work is done, and hee prepared to go home? when God hath no more work for you to do in this world; why then should you bee unwilling to dye, to go home? now till your work bee finished that God hath cut out for you in this world, no power nor policy shall ever be able to put off the thred of your lives; in despight of all the world and all the powers of Hell; you shall do that work, bee it more or less, that God hath appointed you to do in this world. The life of Christ was very often in danger, both among pretended friends, and professed foes, but yet hee still escapes all the snares that they had laid for him, and all the pits that they had digged for him, and that upon this very ground, *That his time was not yet come; his hour was not yet come*; John 7. 30. *Then they sought to take him, but no man laid hands on him, because his hour was not yet come.* Chap. 8. 19, 20. *Then said they unto him,*

God often bridles wicked mens malice, and fury, invisibly.

where is thy Father? Jesus answered, Yee neither know mee nor my Father: if yee had known mee, yee should have known my father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come. God can and will secure his people from the rage and malice of their enemies, by a secret and invisible hand of providence, till they have finished the work that he hath set them about in this world. *David* was surrounded with Enemies on all hands, but yet in spight of them all, hee keeps up till his work was done, *Acts* 13. 36. For *David* after he had served his own generation by the will of God, fell on sleep; though many thrust sore at him, yet hee did not fall asleep, hee did not dye till hee had served his generation. Bonds and afflictions waited on *Paul* in every City; so in that 2 *Cor.* 11. 23. 28. *In stripes above measure, in prisons more frequent, in deaths often.* Of the Jews five times received I forty stripes save one; the Lord commanded that the number

Act. 20. 23

of

of strokes should not exceed forty, *Deut.* 25. 3. and therefore the *Jews*, that they might not transgress that Law, gave one lesse.) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep, in journying often, in perils of waters, in perils of robbers, in perils by mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wildernesse, in perils in the Sea, in perils among false Brethren. In wearinesse and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakednesse; and yet notwithstanding all these hazards, hardships, dangers, deaths, *Paul* lives, and bravely bears up till his work was done, his course finished, 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith.* And so in that, *Rev.* 11. 7. *The beast that ascended out of the bottomlesse pit, and that made warre against the two witnesses, could not overcome them, nor kill them, till they had finished their*

Act. 16. 23
Act. 14. 19
27.

testimony. Christians shall live to finish their testimony, and to do all that work that God hath cut out for them to do, in spight of all the beasts in the world, in spight of hell, or Antichrist.

It was so with *Ambrose*, a certain Witch sent her spirits to kill him, but they returned answer, that God had hedged him in [redacted] did *Job*, so that they could not touch him.

Another came with a sword to his Bed side to have killed him, but hee could not stir his hand, till repenting, hee was by the prayer of *Ambrose* restored to the use of his hands again, no means, no attempts, could cut him off till his work was done.

So for *Luther*, a poor Fryer to stand so stoutly against the Pope, this was a great Miracle, but that hee should prevail against the Pope as hee did, this was a greater, and that after all hee should dye in his Bed (notwithstanding all the enemies he had, and the several designs they had to have destroyed him)

this

this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when hee had finished his Testimony, dyes in his bed. Oh why then should any Christian bee unwilling to dye, seeing he shall not dye till his work bee done, till his testimony be finished?

And as a Beleever shall not dye till his work be done, so hee shall not dye till hee be prepared to dye. A beleever is alwales habitually prepared to dye, I even then when he is not actually prepared, yet then hee is habitually prepared to dye: for he hath not his Ark to build, nor his Lamp to trim, nor his Oyl to buy, nor his Pardon to seal, nor his peace to make, nor his Graces to get, nor his interest in Christ to seek, nor Divine favour to secure, nor a Righteousnesse to look after, &c. That promise is full of hony and sweetnes that you have in *Job* 5.26. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* The Husbandman brings not his Corn into his Barn till it bee full

ripe, no more will God take his Children out of this world, till they are fit for another world; hee will not transplant them from earth, till they are fit, till they are prepared for Heaven; It is with Christians as it is with the fruits of the earth, some are ripe sooner, some later, but as wee, so God will gather none till they are ripe for glory: Some souls, like some fruits, are ripe betimes, other Christians, like other fruit, are a longer time of ripening; and so God gathers his fruit in as they ripen, some sooner, some later, but none till they are (in a measure) ripe for Heaven. And why then should Christians be unwilling to die, seeing they shall not dye, till they are prepared to dye? I do not say they shall not dye till they think they are fit to dye, or till they say they are prepared to dye, for they may be graciously prepared, and sweetly fitted to dye, and yet may judge otherwise, by reason of Satans sleights, or some spiritual distemper that may hang upon them, or from a natural fear

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of Death, and some great unwillingnesse to dye; but they shall not dye till they are either actually, or habitually prepared to dye, till they are ripe for glory; and therefore bee not, O be not Christians unwilling to dye. But in the

Seventh place, When a righteous man dyes, hee shall leave a sweet savour behind him, his name shall live, when hee is dead; Are not the names of the Patriarchs, Prophets, Apostles, Martyrs, and other Saints, a sweet savour to this very day? wee know there is no sweet savour, to that they have left behind them, *Psal.* 112. 6. *The Righteous shall bee had in everlasting remembrance*, Prov. 10. 7. *The memory of the just is blessed*; the Septuagint, thus translates it, the memory of the Just is with praises, many are the praises that wait on the name of the Just, when their bodies are in the dust; no scent so sweet as that which the Just man leaves behind him, *Ecclesiast.* 7. 1. *A good name is better than precious*

The initial letter ב of the Hebrew word Tob, that is for good here, is bigger than ordinary, to shew the exceeding excellency of a good Name.

cious ayntment; he doth not say, a great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, and manifested by outward holinesse, that's the name that is better than precious oyntment; oyntment only reaches the nostrils, but a good Name reaches to the chearing and the warming of the heart. The *Chaldee* reads this verse thus (*Melius est nomen bonum quod comparabunt justi in hoc saculo, quam unguentum nitidum, quod fuerit unctum super capita Regum & Sacerdotum*) Better is the good name which the just shall obtain in this world, than the oyntments of anoynting, which was poured upon the heads of the Kings and Priests: though a beleever may not leave great sums of mony behind him, nor yet thousands, nor hundreds a year behind him, yet hee shall leave a good Name behind him, which answers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who said

(Ego

(*Ego si bonam famam servasso, sat dives ero*) If I may but keep a good Name, I have wealth enough; it is a greater mercy to leave a good Name behind us, than to leave the riches of a Kingdom, yea of a world behind us. But in the

Plautus.

Eighteenth place, Death is nothing but the Beleevers in-let into glory; Death is the gate of life, it is the way to Paradise; it is the Mid-wife to bring eternity to bed; when *Jacob* saw the Chariots that were to bring him to *Joseph*, his spirit revived: Ah Christian! Death is that Chariot that will bring thee not only to a sight of *Jacob*, and *Joseph*, but also to a blessed sight of God, Christ, Angels, and the spirits of just men made perfect; here wee meet with many in-lets to sin, to sorrow, to affliction, to temptation, but Death of all in-lets is the most happy in-let, it lets the soul in to a full fruition of God, to the perfection of grace, and to the heights of glory; and why then should a gracious soul be unwilling to dye? But

Gen. 45. 27

Heb. 12. 23, 24.

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I must hasten to a close: therefore in the

Nineteenth place, Was Jesus Christ so willing to leave Heaven, his Fathers bosome, his Crown, his dignity, his glory, his Royal attendance, to come into this world, to suffer the saddest, and the heaviest things that ever was thought of, that ever was heard of, for thy sins, for thy sake? and wilt thou be unwilling to dye, and to go to him, who hath suffered so much, who hath paid so much, who hath prepared so much for thee? Ah Christian! Christian! why dost thou not rather reason thus with thy own soul; Did Christ dye for me, that I might live with him? I will not therefore desire to live long from him; all men go willingly to see him whom they love, and shall I be unwilling to dye, that I may see him, whom my soul loves? O! I will not, O! I dare not, O! I may not; others venture through many dangers, and many deaths, to see their friends and relations, and why then should-

One of the Fathers longed to die, that he might see that head that was crowned with Thorns.

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dest not thou, O Christian, bee willing to venture through death, to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy all, &c? But in the

Twentieth and last place, consider, O Believer! that thou alwaies standest before God in the Righteousnesse of Jesus Christ, who is called the Lord our Righteousnes, and who of God is made unto thee Wisdom, Righteousnes, Sanctification, and Redemption; whilst thou livest thou standest before God, not in the Righteousnesse of thy duties, nor in thy gracious dispositions which are but weak, and imperfect; but in the pure, perfect, matchles, and spotlesse Righteousnes of Jesus Christ. And when thou dyest, thou appearest before God in the same glorious Righteousnesse, so that thou mayest appear before Gods unspotted Justice and Holines, with the greatest boldnesse and comfort that is imaginable, upon the account of that Righteousnes with which thou

Jer. 23. 6. 1 Cor. 1. 30.

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art cloathed, *Psal.* 45. 13. *The Kings daughter is all glorious within* (there is her inward glory, grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purled work, or closures of gold enameled with gold; such as precious stones were set in, which were exceeding splendid and glorious, and which shadowed forth the glorious Righteousnesse of our Lord Jesus. This cloathing of wrought gold is the glorious Righteousnesse of our Lord Jesus; now in life and in death, the Beleever stands before God in the glorious golden Robes of Christs Righteousnesse: and hence it is that Beleevers are said to bee all fair, and without spot, and to be without spot or wrinkle, and to bee compleat in Christ, and to be without fault before the Throne of God; and why then should a Beleever bee unwilling to dye, and appear before God? by reason of this cloathing of wrought gold, you stand spotless, blameless, and faultless before God; this golden cloathing, this glo-

Exod. 28. 11. 14. ch. 39. 1, 2, 3, 4, 5, &c.

Cant. 4. 7. Ephe. 5. 27 Col. 1. 10 Rev. 14. 4, 5.

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rious Righteousnes of Christ, is as truly and really the Beleevers, and as fully and compleatly the Beleevers, as if it were his very own. Ah! no clothing to this. The costly cloak (of *Alcisthenes*) which *Dionysius* sold to the *Carthaginians* for a hundred Talents, was indeed a mean and beggerly ragge to this embroidered Mantle that Christ puts upon all Beleevers. And therefore a Christian, both living and dying should say with the Psalmist, *I will make mention of thy Righteousnes, of thy Righteousnes only.* Let them bee afraid to dye, let them bee unwilling to dye, who must appear before God in their sins, and in their own Righteousnes, which at best is but as filthy raggs. but as for thee, O Christian! who shalt alwayes appear before God in clothing of wrought gold, bee not thou afraid of death, bee not thou unwilling to dye, but rather desire it, rather long for it; because thou art cloathed with such Righteousnes, as will bear thee up sweetly in it, as will carry thee O bravely

Psal. 71. 15, 16, 19.

Isa. 4. 6.

1 Cor. 15. 55, 56, 57.

bravely through it, and as will make thee triumph over it. Christs Righteousnes is a Christians white Raiment, in which hee stands pure before God, *Revel.* 19. 7, 8. *Let us bee glad and rejoyce, and give glory to him; for the Marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted, that shee should bee arraied in fine Linnen, clean and white; for the Linnen is the righteousnes of Saints.* By the fine, clean, white Linnen which is here called the Righteousnesse (or as the Greek hath it, the Righteousnesses) of Saints, most understand the glorious Righteousnes of Christ. Righteousnes is an Hebraism; noting that most perfect absolute Righteousnes which wee have in Christ; white is a natural colour, it is a colour of purity, ornament, and honour, it was the habit in times past of Nobles, saith *Brasius*, and others. Now in this pure, clean, white Linnen, all the Saints are cloathed, and so presented to God by Jesus Christ, and why then should they bee unwilling

Rev. 3. 18

δικαιώματα. i. e. say some, imputed and imparted righteousnesse.

willing to dye? Here is not a speck, not a spot, to bee found upon this white Linnen, which is the Righteousnesse of Saints, which should make Saints rather to pursue after death, than to fly from it, or to bee unwilling to welcome it when it comes.

I am not ignorant, that this unwillingnesse to dye most usually springs from those low and dark apprehensions men have of God, and from weakness of faith, and from coldness of love, and from laying the Creatures too near our hearts, and from our little communion with God, and our rare taking of turns in Paradise, and from our not treasuring up a stock of promises, and a stock of experiences, &c. I have also considered what a dishonour to God, a reproach to Christ, a grief to the Spirit, a scandal to religion, a blot to profession, a mischief to sinners, and a wrong to Saints, it is, for Christians to bee unwilling to dye, or to be afraid of death, which hath occasioned mee

The springs from whence Christians unwillingness to dye flows.

The sad effects of Christians unwillingness to die.

to muster up these twenty considerations, to work you to bee willing to dye, and if these will not prevail with you, I profess I do not know what will.

Object. *I would bee willing to dye, if I had but assurance, but that is the Jewel I want, and therefore I am unwilling to dye:*

First, I answer, It may bee thou hast assurance, though not such a measure of assurance, such a plerophory or full assurance, as thou desirest: a perfect, compleat, absolute and full assurance is very desirable on earth, but I think few attain to it, till they come to Heaven; this sparkling Diamond God hangs in few Saints bosomes till they come to glory. But

Mat. 5. 3. 10. etc.

Secondly, I Answer, the least grace, if true, is sufficient to Salvation, and therefore the sense of the least grace, or of the least measure of grace, should be sufficient to assurance of Salvation. But

Thirdly, The time of death is one of the most usual seasons wherein

God gives his children the sweetest and fullest assurance of his love, of their interest in him, and of their right to glory; when there was but a step, a stride, between *Stephen* and death, then hee saw *Heaven* open, and Christ standing at the right hand of his Father. Acts 7.55. to the end.

Mr. *Glover* though he had been long under clouds, and much darkness, yet when he came neat the fire, hee cryed out to his friend, Oh *Austin*, *Austin*, hee is come, hee is come! meaning the Lord, in the sweet and glorious discoveries of his love and favour to him, and so he died, with a heart full of joy and assurance.

Mr. *Frogmorton*, a precious godly Minister, lived thirty seven years without assurance (after the Lord had wrought savingly upon him) and then died at Master *Dods*, having assurance but an hour before hee dyed.

I could here give you divers examples of a later date, of many precious Christians who have lived close with God many years, and

have been much in seeking of assurance; and the Lord hath held them off till a few years before their death, and then hee hath filled their souls so full of the sense of his love, and the assurance of their everlasting welfare, that they have dyed under the power of their joyes. Assurance is a free gift of God, and God loves to give his gifts to his Children when they may most cheer them, and bee of greatest use and service to them; and when is that, but at the day of death? and therefore Christians should not bee unwilling to dye for want of assurance, because that is a special season wherein God usually gives assurance to his children. But

Fourthly, and Lastly, Thou mayest dye, and goe to Heaven without assurance; this truth, with several others of the like import, that may further satisfie such as are unwilling to dye, I have made good in that Treatise of mine called *Heaven on Earth*, and to that I refer the Reader for further satisfaction, if

what

what is said doe not satisfie; The next inference then that I shall make, and so to hasten to a close, is this:

If the best things are reserved for beleevers till last, then let not Christians mourn immoderately; Oh! bee not over-much afflicted and grieved for the death of Husband, Wife, Childe, Sister, Friend, who dies in the Lord, for they are but gone to take possession of those great and glorious things that are reserved in Heaven for them; this deceased Saint is now gone to her home, to her Heaven, to her God, that hath loved her, to her Christ that hath dyed for her, and to her Crown that was prepared for her. *Abraham* mourned moderately for his dear deceased *Sarah*, as is imported by a small *caph* in that Hebrew word, that signifies to weep; and that, not because shee was old and over-worn (as some *Rabbins* say) but because death to her was but an in-let into glory, death did but bring her to a happy fruition of

Inference, 1 Thes. 4. 13, 14.

Gen. 23. 2.

all those glorious things, that God had laid up for them that love him. Death that seems to dispossess a Christian of all, puts him into a possession of all, of all joyes, of all comforts, of all delights, of all contents, of all happinesse, of all blessednesse; and why then should our sorrow, our tears, over-flow the banks of moderation? Sorrow is good for nothing but for sin; now that the childe is dead, wherefore should I fast or weep, said *David*? Grief preceding evil, if it bee used for a remedy, cannot be too much: but that which follows an evil past remedy, cannot be too little.

Ezek. 24. 15, 16, 17. When *Ezekiel* lost (his Wife) the delight of his eyes, hee must not weep. John 19. 25, 26, 27. When *Mary* the Mother of Jesus stood by the Crosse of her only dear Son, shee wept not, as *Ambrose* notes. Wee may say of our deceased friend, as the *Iewes* of their Father *Jacob* (*non est mortuus*) hee is not dead; Joh. 11. 11. or as our Saviour of *Lazarus*, *hee is not dead but sleepeth*; and the Maid, *why trouble you your selves? they*

are not dead but sleep. To dye, in the Prophet *Isaahs* phrase, is but to lye down in our beds. So *Asa* the Kings Coffin is called a bed. And when thy daies shall bee fulfilled, saith *Nathan* to *David*, and thou shalt sleep with thy Fathers, or as the Original hath it, and thou shalt lye down with thy Fathers; death is nothing but a sleeping without Fathers, or a lying down in the bed with our Fathers and Friends, who have lain down before us; And therefore, when a Friend, a Wife, a Childe dies, and leaves this world, wee are to bid them but good night (as the Primitive Christians used to do) in sure and certain hope to meet them in the morning of the resurrection.

Isa. 43. 17. ch. 57. 1, 2. 2 Chron. 16. 14. 2 Sam. 7. 22.

The Antients were wont to call the daies of their death, *Natalia*, not dying daies, but birth-daies. It hath been the custome, saith *Haymo*, when a childe of God departed this life, to call it not the day of his death, but the day of his Nativity. The *Jewes* to this day stick not to call their *Golgothaes*, *Batta Cajim*, the houses

houſes or places of the living.

The Perſian Kings would have no mourning, nor mourning apparel worn in their preſence.

The *Jews* antient cuſtome was, by the way as they went with their Corple, to pluck up every one the Grass, as who ſhould ſay, they were not ſorry for the death of their friends and relations, as men without hope, for they were but ſo cropt off, and ſhould ſpring up again in due ſeaſon. Ah Friends! If you will needs mourn, then mourn for your ſelves, mourn for your ſins, mourn for the barrenneſs and baſeneſs of your own hearts, but do not mourn, at leaſt exceſſively, for the death of any Chriſtian friend, or relation, ſeeing that death gives them a quiet, and full poſſeſſion of all that glory and happineſſe that is reſerved in Heaven for them.

The next uſe is cauſe of comfort and conſolation to all the people of God; If it be ſo, that the beſt things are reſerved for beleevers till they come to Heaven; then this may ſerve to comfort the people of God, and that

First, againſt their poor, low, and mean

mean condition in this world. Ah poor Christians, what though you have little in hand, yet you have much in hope; though you have little in possession, yet you have much in reversion; hee that hath but little in present possession, yet if hee hath a fair estate in reversion, he comforts himself, and solaces his spirit in the thoughts of it, that there will come a day when hee shall live like a man; when hee shall live bravely and sweetly, and this makes him sing care and sorrow away; why Christians, do you do so: you have a fine, a fair estate in reversion, though you have but a little in possession, and therefore bear up bravely, and live comfortably.

Jam. 2. 5. 2 Tim. 4. 7, 8. Psal. 16. 6.

Christ who was the Heir of all, yet he lived poor, and dyed poor; As hee was born in another mans house, so hee was buried in another mans Tombe; when Christ dyed hee made no Will, hee had no Crown-lands, only his Coat was left, and that the Souldiers parted among them; if thy outward condi-

Mat. 8. 20

tion

tion bee comfortable to his, there is no reason why thou shouldst bee discouraged, for thou hast a rich and Royal revenue, that will shortly come into thy hand, and then thou shalt never know what poverty and penury means more: And for thy comfort, know, that though men may for thy poverty despise thee, yet the Lord doth highly prize thee; it was a good saying of *Basil*, (*Placet sibi Deus abstrusum in despecto corpore margaritum conspicatus*) God pleaseth himself, beholding a hidden Pearl in a despised and disrespected body. The truth is, Christians, if there were any real happinesse in the things of this life, you should have them, but it is not in all the wealth and glory of this World to make up a happiness to you, and therefore as the injoyment of them should not swell the rich, so the want of them should not trouble the poor; the Angels (and Saints departed) in Heaven are happy, and yet they have neither silver nor gold; they are blessed, and yet they have none of

Basil. Selu. oratione 35.

of the gay things of this life; they have none of the gallantry and glory of this world; you have now your worſt, your beſt daies are to come, it will not bee long before you ſhall have your portion in hand, therefore live ſweetly, and walk comfortably up and down this world. But

Secondly, If the beſt things are reſerved for Beleevers till they come to Heaven; then this may ſerve to comfort them againſt all outward abaſements from the maligant world; what though you are counted as the skum, the dirt, the filth, the ſcraping, the off-ſcouring of the world, by men that know not, that ſee not, that beleeve not what great and glorious things are reſerved in Heaven for you? yet at laſt you ſhall bee advanced to that dignity, and bee made partakers of that felicity and glory, which ſhall work amazement and aſtoniſhment in thoſe that now deſpiſe you, and viliſie you; thoſe that now count you the troublers of their *Iſrael*, ſhall bé troubled

No man is able to bear ſo much contempt as Chriſt bears daily, ſaith *Luther*.

troubled with a weanels, when they shall see you with Crowns upon your heads, and the Royal Robes of glory upon your backs, and two-edged swords in your hands, to execute the vengeance written. Men that know their future greatnes, are not troubled at reproaches, they think themselves above reproaches, they can divinely scorn scorns, and contemn contempts. Ah Christians! how can you seriously consider of your future greatnesse, happinesse, and glory, and not bear up sweetly and comfortably against all the contempt that you may meet with in this world?

Psal. 149. 4, 5, 6, 7, 8, 9,

And thus I have done with this subject, which of one Sermon is multiplyed into several, by a good hand of Heaven upon me; I shall follow this poor peece with my weak prayers, that it may be a Mercy to Hearers, Readers, and Writer.

FINIS.

AN ELEGY,

Upon the Death of Mrs. *Mary Blake*, the Wife of Mr. *Nicholas Blake* of *London*, Merchant,

WHat Vertue, seated in the heart,
Shining forth in smiling arts of life,
Oh, what Delight doth it impart
To pious Minds! Experience rife
Of thee we have, as otherwise,
So in this Godly womans guise.

Her sweet endowments, pregnant with,
And Holy Graces from above,
How made they Her an Object fit
No less for wonder, than for Love!
Such precious fruits, so ripe, though green
In so few years, is seldome seen.

They who enjoy'd the sight and sense
Of her dear Converse, to her close,
Oh, what contentment did from thence
To them arise? chiefly to Those,
who nearest to her did reside,
In Blood, in Grace, or married-state?

Pa-

Parents dear Comfort, Husbands glory,
Kindreds Honour, Friend-ships Praise,
To after times a fair writ story,
For a Pattern to their waies:
All these in her did meet, as one
That suited All, and failed None.

Thus, while we her enjoy'd, she was
A precious Cordial to us All:
But now, being taken hence, Alas
From Joyes, unto Laments we fall.
Thus, sith her loss to all extends,
Sorrow doth seise on all her Friends.

It doth indeed, nor doe we finde
That God almighty doth dislike
Good Natures working in this kinde,
When ills in Ours he thus doth strike.
Their death-beds while in this sad trim
We may besprinkle, but not make swim.

Tears from our Eyes like precious dew,
As from a Lymbeck may drop out,
Not flow, as usually we view,
Like common water from a spout.
Why should they? sith to our relief
We have cause, no less of joy, than grief?

This friend of ours for whom we weep,
Is Farely come unto the shore.
She is not dead, but fall'n asleep,
And only gone to bed before.
And wee, when ended is our pain,
Shall sleep with her, and wake again.

Mean season, as for her, we know,
Where, and with whom, & how she dwels,
In Heaven with Christ, and Myriads mo
Whose presence all Delight excels;
And there she sings with high Desire,
Her Halelujahs in full Quire.

All this she studied here, but never,
Could fully tell what it should bee,
Till God did Soul from Body sever,
And took it up these joyes to see:
There let her rest untill wee meet,
Each other in that place to greet.

Mart. Blake.

THE TABLE OF THE Chief Heads.

THE Explication of the words from page 27. to pag. 31

Doct. That God reserves the best and greatest favours, and blessings for Beleevers till they come to Heaven.

This point is made good by an induction of particulars. Thus

First, The best inheritance is reserved for Beleevers till they come to Heaven, this is made good by six particulars, as

First, The inheritance reserved for Beleevers till they come to Heaven, is a pure, undefiled, and incorruptible inheritance. p. 32

2 'Tis

2 'Tis a sure, a secure inheritance, p. 33
3 'Tis a permanent, a lasting inheritance, from p. 34. to 37
4 'Tis the freest inheritance, an inheritance free from all vexation and molestation, p. 37. 38
5 'Tis an inheritance that is universal, to Jewes, to Gentiles, to bond, to free, &c. p. 38. to 40
6 'Tis a soul-satisfying inheritance. p. 40. to 45

Secondly, The best rest is reserved for Beleevers till they come to Heaven, proved thus. p. 46. to 49
1 The rest reserved in Heaven for Beleevers, is a superlative rest.
2 'Tis an universal rest.
3 'Tis an uninterrupted rest.
4 'Tis a peculiar rest.
5 'Tis a rest that is universally communicable to all the sons and daughters of God.
6 'Tis a permanent, a constant rest, from p. 49. to 58

Thirdly, The best knowledge of God is reserved for Beleevers till they come to Heaven. Proved thus.
1 Saints shall have the clearest know-

ledge and revelation of God in Heaven. p. 58. to 63
2 They shall have the fullest knowledge of God in Heaven. p. 64. to 66
3 They shall have an immediate knowledge of God in Heaven. p. 66. to 69
4 They shall have a permanent and constant sight of God in Heaven. p. 69. to 70
Fourthly, They shall have the best and choicest presence of God, and Christ in Heaven; this is proved thus.
1 In Heaven they shall have the greatest, and the fullest presence of God. p. 71. to 72
2 They shall have a soul-satisfying presence of God in Heaven. p. 72. to 77
3 They shall enjoy a constant, a permanent presence of God in Heaven. p. 77. to 79
Fifthly, They shall enjoy perfection of grace in Heaven, and that is proved thus,
1 The joy of the Saints in Heaven, shall be pure joy.
2 Their joy in Heaven shall bee full.
3 Their joy shall be lasting, it shall bee uninterrupted. p. 79. to 86
Sixthly, The best society, the best company is reserved for them till they come to Heaven. p. 86. to 91

Quest.

Queſt. *Whether the Saints ſhall have a real, a perſonal, and particular knowledge of one another in Heaven?* 'Tis anſwered affirmatively, they ſhall, and this is proved by ſeven arguments, from p. 91. to 103

Seventhly, and laſtly, The glorifying of the Saints bodies is reſerved till laſt; the glory of glorified bodies is ſet forth, from p. 103. to 115

Eight Reaſons why God hath reſerved the beſt and greateſt things for his people till they come to Heaven. p. 115. to 130

Twelve inferences, from p. 130. to 169

Twenty motives or conſiderations, to work Chriſtians to bee willing to dye. p. 169. to 212

Object. *I would be willing to dye, if I had but aſſurance, &c.* p. 212. to 215

Anſwered in four particulars.

An Inference by way of Uſe. p. 215. to the end

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FINIS